THE JAPAN MAGAZINE

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Contents for December, 1913

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THE LATE PRINCE KATSURA
IN ROBES OF IMPERIAL CHAMBERLAIN

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THE JAPAN MAGAZINE

VOLUME FOUR DECEMBER, 1913 NUMBER EIGHT

THE PASSING OF A GREAT JAPANESE

By Dr. J. INGRAM BRYAN

IN the demise of Prince Katsura the *Genro* has lost one of its most distinguished members, and Japan one of her foremost soldiers and statesmen. For her general progress toward a modern state Japan may be somewhat more indebted to others of her great leaders, but for her present high place among the most respected powers of the world she is more indebted to the genius of Prince Katsura than to any other personality save the Emperor Meiji. The departed statesman filled a unique position in the recent annals of the nation, and was Japan's unerring tactician through her triumphant progress during the later years of the Meiji era. Prince Katsura did for his country a work that it has been the lot of few patriots to achieve.

Born of good but humble stock he early determined to fit himself for a place of power and usefulness in the state; and by sheer force of personality and meritorious achievement he raised himself to the highest pinnacle of fame and received at the hand of the Crown the noblest rank within Imperial gift, being made a prince of the Empire. In a land where, much more seldom than elsewhere, mediocre men are made illustrious, the rise of Prince Katsura to a foremost place among his countrymen speaks volumes for the force of his character, the fascination of his presence and his consummate ability as a leader of men.

Besides being made a prince of the realm Prince Katsura enjoyed every other mark of rank and appreciation that Imperial favour could bestow. That he enjoyed the absolute confidence of the late Emperor was sufficient to mark him out as one apart. After the demise of the great Emperor Prince Katsura's position was never quite the same. Following in the steps of his illustrious predecessor the young Emperor called Prince Katsura to his side as a confidant and adviser, and the great statesman stepped down and out from the public eye in deference to the Imperial behest. But when a grave political crisis arrived, and it was felt that Prince Katsura was the only man fit to fill the breach and tide the nation over the situation, he obeyed with equal loyalty the summons to form a new government. The mob,

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however, defeated his plans: the mob can defeat any man's plans if permitted to have its way. He was blamed for not yielding to the mob, and for seeking the omnipotent influence of Imperial Majesty to allay its riotous disaffection. But why should he thus have been open to censure? What is the use of Imperial power except to influence the people to follow the way a wise rule dictates? Prince Katsura was loyal; but, in the opinion of many, this is more than could have been said for the mob that destroyed the last Katsura cabinet. It is easy for demagogues to collect a mob and call it the people. No one familiar with the rank and file of the Japanese people can ever believe that those who ran the risk of disgracing their civilization by ousting Prince Katsura, truly represented the Japanese race. It is safe to say that the wisest of the leaders in that commotion have since repented. Now that the great leader has passed away, expressions of sorrow are universal, emanating from even his onetime avowed enemies. Whatever political mistakes Prince Katsura may have made (and he never claimed to have been exempt from error) not even the most inveterate of his enemies could ever accuse him of being at any time less than loyal and patriotic, moved only by the motive of sincere devotion to his Emperor and country. Thus the array of Imperial decorations that more than covered his breast, stood for the general estimate with which the nation regarded him; and he also wore high marks of honour from the crowned heads of Europe, including a decoration from King Edward and one from the Tzar of Russia.

Prince Katsura was a Choshu man, and not least among the brilliant array of patriots that wonderful province has produced. He was born in the little village of Hagi near Shimonoseki in the year 1847. His father, Katsura Yoichiyemon, was a samurai of ancient family, who traced his descent from a court councillor of the 9th century, and was a retainer of Prince Mori. The boy was named Taro; and Katsura Taro came into the world just at the beginning of those troublous times that preceded the downfall of the Shogunate and the Restoration, in all of which he took an active and efficient part on the side of the Imperial forces. Even as a youth his abilities were early recognized, as may be seen from the number of important missions entrusted to him by his feudal lord. When the French and British warships bombarded the forts of Shimonoseki in vengeance on the Prince of Choshu for firing on foreign ships, young Katsura was present and made his first acquaintance with foreign agressions. Later we find him at the Imperial capital in Kyoto taking part in the work of the Restoration. He was only 21 years of age when the battles of Fushimi and Toba were fought, and even then he was an officer on the staff of one of the generals.

After the strenuous duties of the Restoration struggle were over young Katsura had to decide upon his career. He afterwards admitted that it was then that the early advice and influence of his wise mother stood him in good stead. He used to claim that he could remember admonitions received from his mother when he was as young as three years of age. In recent years he was wont to remark that the simple moral

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principles inculcated by his mother more than sixty years ago were still his only rules of life. A young lieutenant aged 22 when the wars of the Restoration were over, what should he do with the honors won? Should he do as others of his rank were doing, bide his time in military round of duty and take promotion as it happened to come, or should he strike out on a line of his own and fit himself for a special place in his country's progress toward a modern state? He chose the latter; and in 1870 he went abroad to study military tactics in Germany and thus prepare himself for further triumphs. The Franco-Prussian war was going on at that time, and it was a good opportunity for the young officer from the Orient to behold western prowess in the field. Katsura settled down finally at a military academy in Berlin, where for two whole years he devoted himself to acquiring the German language and imbibing the principles of western warfare. His remarkable progress in his studies won from home his appointment to the rank of captain, which for a lad of 23 was regarded as extraordinary.

On his return to Japan young Katsura found how many and how great were the changes that had taken place. He was promoted to the rank of Major and appointed to serve on the General Staff during the Satsuma rebellion and the expedition to Formosa. Still anxious to acquire further acquaintance with the the military experience of the West Katsura was permitted to return again to Germany, this time as attaché to the Japanese Legation in Berlin, when ample time was given to him to take up the course of study and investigation on which he had set his mind; and when he was recalled to Japan he had made himself master of military administration after the German method. By this means he was enabled after his return to take an active and useful part in reorganizing the entire army of Japan after the latest western model. And when General Oyama was sent abroad in 1884 to select suitable foreign officers as instructors in the Imperial army, Katsura was appointed to accompany him. Upon his return from this trip to Europe he devoted himself wholly to army administration and reorganization. He had not been long in the War Office before he found himself Vice-Minister of War; and from this time he was regarded as master-genius of the nation's military achievement. To his genius for organization Japan undoubtedly owed her successes in the field against China and again against Russia.

It is impossible to overestimate the importance of these nearly 30 years which Prince Katsura spent in silent and unrewarded toil in the seclusion of the war office. The world and the nation appeared never to have heard of him; and when he was made a general in 1898 people began to rub their eyes and to ask who he was. Some remembered that he had once been a government delegate to the Imperial Diet, and others that an officer of that name had led a division in Korea during the war with China. So when for his brilliant exploits in the battles of Pingyang and the Yalu he was created a viscount the nation began to realize that a new military genius had appeared in Japan, The war with China roughly divides Katsura's career as a soldier from his career as a statesman. In 1896 he had been appointed Governor-General of

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Formosa; and his brief tenancy of this important office soon revealed the fact that he promised to be equally as great as a statesman as he had proved himself as a soldier. Called home to become Minister of War in the Ito cabinet of 1899, he retaining office in successive cabinets that had failed to hold together, and was at last asked to form a cabinet of his own; and the ministry he successfully created proved not only one of the longest and ablest in Japanese history but had the management of some of the most important events in modern times. Katsura's distinguished career as a soldier, diplomat and statesman gave the nation unbounded confidence in his resourcefulness and judgement. In time he proved almost a whole cabinet in himself, though lest anyone should suppose him overegotistical, he included in the personnel of his ministries considerable independent elements of supreme ability. As a master of men and a past-master in statesmanship he proved himself able to lead the nation to its greatest triumphs. There stands to his credit a list of achievements sufficient to equal if not excel even the most remarkable records of modern times. Not only does there stand to his credit the entire reorganization and subsequent success of the Japanese army, placing it on a modern basis; but as Governor-General of Formosa he showed equal facility in a consummate management of civil affairs. No one wondered therefore when he succeeded Prince Ito as Prime minister in 1901. The first Katsura cabinet has already immortalized itself in Japanese history, by bringing about the Anglo-Japanese Alliance, and the great naval and military campaign against Russia. The second premiership of Prince Katsura was made memorable by the revision of foreign treaties, the complete restoration of national autonomy, the renewal of the Alliance with Great Britain and the annexation of Korea, for which distinguished achievements the then Count Katsura was created a prince of the realm by the Emperor.

Owing to popular dissatisfaction over the conditions of the peace with Russia Prince Katsura resigned in favour of Marquis Saionji in 1906, and, though more or less in retirement since then, he never ceased to lend his powerful influence to all movements for the national good. When Prince Ito was unfortunately cut short in his ill-fated mission to Manchuria, Prince Katsura later undertook to visit Russia, and had no sooner arrived in St. Petersburg than he was summoned to return on account of the death of the late Emperor. His subsequent career is known to the world. Had he been permitted to form a new ministry in accordance with the will of the present Emperor there is no doubt that he would have led his country on to even greater achievements than he had guided her through previously. But it was not so to be. After resigning from the premiership he devoted himself to the formation of a new political party known as the *Rikken Doshi Kai*, which was expected to accomplish a purely party government and bring about a really constitutional régime. But the ungrateful public had in some degree broken his heart, and his health, always strenuous, now commenced to fail. Most of the past summer he had not been well, suffering from an internal ailment. Physicians, at first hopeful, finally abandoned prospects of recovery, and the great man gradually sank into a comatose condition, and passed away at his mansion in Tokyo on the 10th of October at 11:45 p.m. During the anxious days of his illness and death the Prince was shown the most devoted attention by the Imperial House and by the leading statesmen and citizens of the Empire. His funeral cortége was almost equal to that of a member of the Imperial line, and he was laid to rest in state, with the highest honors the nation can bestow on one not of the Imperial Family. When Japan's history comes to be written the name of Katsura Taro will be writ large upon its pages.

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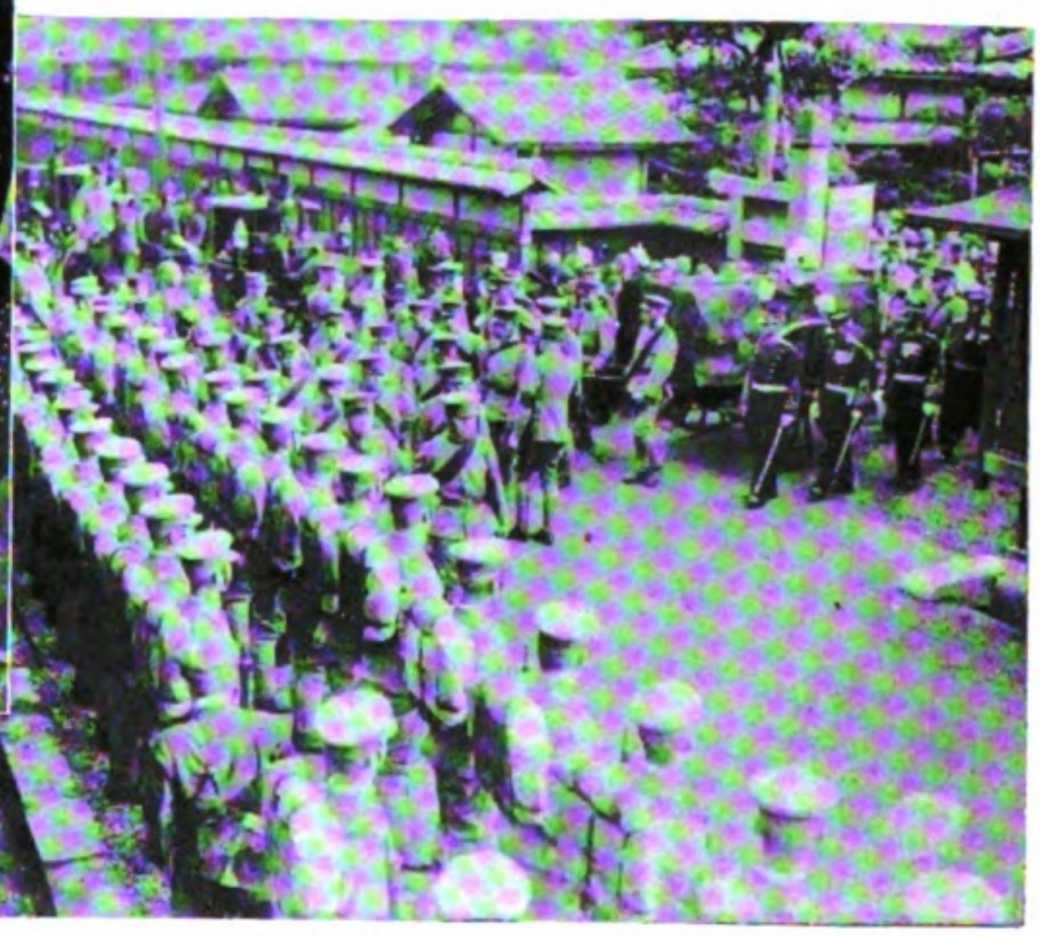
OFFERINGS BEFORE SHINE

CHIEF MOURNERS

BEARERS OF IMPERIAL DECORATIONS



GUARD OF HONOUR

THE PALLBEARERS

AT THE CEMETERY

FUNERAL OF PRINCE KATSURA

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DR. J. SOEDA　　T. KAMIYA ESQ.

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THE JAPANESE QUESTION IN AMERICA

By DR. J. SOYEDA

WHEN the anti-Japanese agitation in California threatened to culminate in the enactment of legislation depriving our fellow-countrymen in that state of the usual rights of landownership, the Japan-America Association and the Associated Chambers of Commerce decided to despatch representatives to make investigation, so as to ascertain the real ground of the difficulty and to bear a message of sympathy to those against whom the discrimination was aimed. For this mission Mr. T. Kamiya and myself were chosen. We duly arrived in America, remained there 80 days and travelled over 20,000 miles, tried to get in touch with every aspect of the question and to further its amicable adjustment as far as lay in our power. Long before we landed in San Francisco came a wireless message saying that the Alien Land bill had already been signed by the Governor of California, and to us the situation appeared most unpromising. Upon landing we took advantage of a meeting of the representative Japanese to express sympathy with them and to make some suggestions as to the course that should be pursued; and then we set out to visit the various Japanese settlements and get a first-hand knowledge of actual conditions. Everywhere we went due appreciation of the purpose of our visit was shown by the Japanese, as well as a ready will to take our advice and do what seemed for the best. Indeed we have good reason to believe that the results of our mission have not been fruitless.

Among the Japanese in California we found an admirable spirit everywhere prevailing. There was no disposition either to violence or undue resentment. The people were pursuing their wonted avocations without paying much attention to those agitating against them; and men of prominence among Americans whom we met, had nothing but praise for the general conduct of the Japanese in that state. It was quite apparent to us that the Japanese in California were relying more on the general justice and spirit of fairplay that usually prevails among Americans, than on any campaign or plans of their own. Consequently they were content to await the outcome with calmness and patience, having perfect confidence in the fair-mindedness of the American people. Our immigrants were ever ready to recognize their need of further individual improvement and the advisability of developing a greater capacity for assimilation. They realized, as much as we did, that the best defence a Japanese can offer in answer to the calumnies of his detractors, is his own character.

We were, therefore, not slow to observe carefully all points calling for criticism, and to point out frankly what we considered in need of reform. These practical suggestions many or most of the Japanese in California are already faithfully carrying out.

On the completion of our investigations in California we found that Mr. Ushijima and Mr. Abiko, representatives of the Japanese in that state, were going to Washington to acquaint Ambassador Chinda with the conditions as they were, and we were asked to join them. This involved curtailment of our plans of investigation to some extent; but leaving the rest of that duty to Messrs. Hattori and Ebara, we hastened to Washington. There we had the honor of meeting the President of the United States, the Secretary of State and many of the leading officials, to whom we related the results of our inquiries and stated the situation as we saw it; and at the same time we reported

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to Ambassador Chinda. We assured all with whom we came in contact, that the Japanese in California were confidently abiding the outcome, with firm faith in American justice and humanity. Nor did we fail to appeal directly to their avowed regard for lofty sympathy and Christian chivalry.

In America everything appears to be settled by public opinion; and as the center of public opinion is New York rather than Washington, we turned our faces in that direction. There we had interviews with various molders of public opinion, statesmen, journalists and business men, relating to them the actual conditions in California, correcting mistaken views by presenting facts, and doing what we could to remove all ground for misunderstanding. We also had the honour of participating in the 4th of July celebrations and made addresses of congratulation suitable to the occasion. Invariably we met with the warmest reception, and the sympathy displayed toward Japan and her people was apparently deep and extensive.

Some of the leading people with whom we had interviews in New York at once put the question to us directly: "What is it that Japan really wants?" And our reply was quite as frank and unequivocal: "Japan desires suspension of the anti-alien land law in California!" We further impressed upon them the need of treating the Japanese in America on the same basis as all other immigrants. There should be no discrimination. The only hope of a satisfactory solution lies in equal treatment.

The main grounds of objection to the presence of Japanese in America appear to be infinitely various, but may be summed up under four heads: Political, Economic, Social, and Racial.

The Political argument is based on the following considerations. In a country where party politics play so important a part in the national government every social group has to be considered. In this the Japanese cut no figure. The most potent power in politics is the labor unions with which the Japanese have nothing to do. Such unions imply also unity of nationality. Others are apprehensive of the Japanese as a warlike race, likely to lead to trouble if encouraged in any great number. The labor unions clash with the Japanese and the nation is hardly willing to be responsible for the consequences.

To this argument an answer is not difficult to find. If the Japanese form a foreign element tending to the disintegration of a homogeneous democracy it is due to the injustice of denying them citizenship and therefore the right to participate in the politics and industrial unions of the country. Their political inefficiency must be ascribed to their not possessing the right of franchise. Moreover, when the United States has proved itself capable of assimilating the hordes that annually arrive from Europe, including Slavs, Turks, Jews, Italians as well as negroes, surely the small mouthful from Japan could not create indigestion! There is no doubt that America has already proved itself able to assimilate all races. If the essential nature of democracy is fraternity and equality, it is against its nature to be discriminatory, exclusive or partial. The idea that Japan is a warlike nation, always waiting with a chip on her shoulder, is too absurd for serious consideration. When any other nation can point to as peaceful a history as Japan for the last 500 years, it will be time to seek an answer to so unfair an assertion. As to the Japanese being likely to cause trouble internationally, are there any immigrants in America that have so far caused less trouble? They have everywhere proved themselves a law-abiding people, content to labour and honestly make their own way.

The Economic argument insists that as the inhabitants of the United States now number about 100,000,000, all further immigration should be of a kind ready to assimilate with the main body of the population; and the Japanese, not being regarded as coming under this class, should be restricted. American wealth of every kind should be reserved for American citizens and their posterity. The anti-alien land law is thus an attempt to reserve the soil for citizens of the

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republic. The superior capacity of the Japanese for all kinds of labor is regarded as likely to supplant the American workman, and leave the country dependent on foreigners. Not only do the Japanese underbid American labour but a good part of their earnings is sent home, thus depriving the country of national wealth. It is also said that the alleged lower standard of living is detrimental to American civilization. The Japanese are accused of paying no attention to holidays, illtreating their women, being given to defective morals, gambling and other vices, as well as having no religion.

As to the Japanese being liable to prove a dangerous element it cannot be shown that they are in any way more so than immigrants from Europe, certainly less so than the many anarchists and socialists that America receives from Europe every year. In any case, if restriction on immigration is considered desirable, let it be impartial and fair, without any discriminatian of race or nationality. It is this discrimination on the score of race that is resented as unfair by the whole Japanese nation. Not only so, but the small amount of land occupied by the Japanese can in no sense be regarded as threatening the rights of American posterity. What are a few thousand acres out of the millions of unoccupied territory yet awaiting settlement in the United States? Again, how can one answer an argument based on superior skill in labour competition? To contend that the superiority of a peaceful and honest competitor should not triumph is surely contrary to the American spirit of justice and fairplay. Any other attitude would be to place a premium on inefficiency and mediocrity. Moreover, the lines in which the Japanese compete in America are not those wherein competition with Americans is keenest. In the realm of common labour, and especially in agriculture, they are not adversely competing but doing something for the mutual benefit of both nationalities. Furthermore, an examination of actual conditions does not substantiate the argument that the Japanese underbid other laborers in California. Nor do they impoverish the country by remitting their savings home. Of course they send home a little to their relatives left behind or not permitted to go to America, but not more than do other immigrants; nothing in fact, compared with the amount sent home by immigrants from Europe.

As to the Social argument its manipulators aver that the Japanese bring in a lower standard of civilization than immigrants from Europe, thereby unfavorably influencing society. It is difficult to see how a simpler and more frugal manner of living can be regarded as detrimental to civilization. Many of the Japanese in California actually go in for luxuries beyond anything to be seen among Italians and others. The Japanese woman shines in the home as a mother rather than in society; and she does not scruple to go out and help her husband when necessary. Many American women used to do this in former times, and no one thought the worse of them for it. The vices with which the Japanese are charged in California, are no nonopoly of theirs by any means. Not only so, but the better class of Japanese are the first to note and try to put down such tendencies among their fellow countrymen. It cannot be justly said that the Japanese have no religion. In many ways no people have more regard for that which commands reverence; and many of them who are Christians are most faithful and devoted.

Last but not least comes the contention of racial incapacity for assimilation with the American people. We think it will be agreed by most people of intelligence and justice that the only essentials of assimilation are unity of thought and sentiment, in which moral ideals may be included. The Japanese have been keeping an open mind toward western civilization for over half a century, and have adopted so much of it as has appealed to them as admirable. The whole history of Japan is simply the story of how she has succeeded in making her own the best that was found in the civilizations of India, China, Korea and recently western countries. Give the Japanese the same opportunity accorded

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Europeans and they will quite as readily assimilate American ideals and civilization. The Japanese children born in America are American in every way but in color. The question of unassimilability and race in regard to the Japanese is as nothing compared to the negro question; and if the United States is able to suffer the negro question, it may well bear with the Japanese who give practically no trouble, but are able to take care of themselves. The Japanese ask only that they be given the same chance as other races; they seek no special favors. Surely the least they can ask for is to be accorded equal treatment. With her unlimited natural resources and her broad principles of freedom America cannot deny this request without reversing the attitude she has hitherto borne to the world. Let there be tests and standards required for admission, if necessary, but let there be no discrimination!

Such were the replies we made to the objections advanced. And we have to admit that everywhere among Americans we found many who could well see our point of view, and who did not hesitate to express their sympathy with our attitude. The kindness we have experienced in this respect is more than we can say, and to those American friends we owe an inexpressible debt of gratitude and even admiration.

When all is said and done the unpleasant admission must be made that the root of the whole difficulty lies in the ugly spirit of race-prejudice. This is something that only education and moral enlightenment can ameliorate and remove. In the first place Japan must avoid all that tends to irritate or arouse suspicion. She must make the laws affecting foreign land ownership in Japan more easy; at least, her present alien land-law should be put into force without delay. Means should also be devised for giving her own people more freedom for national expansion. Special attention should be devoted to making the national system of education more cosmopolitan. Japanese going abroad should be encouraged to take their wives and settle down. And while we do all in our power to get our people to understand American life and ways, we should not forget that quite as much remains to be done in the way of getting Americans to understand us. The world has placed upon Japan and the United States the unparalleled responsibility of harmonizing the East and the West, which in this age, for the first time, have come squarely face to face. No mission could be more sacred to the cause of humanity than that to which these two neighbors of the Pacific are called. It is no self-appointed mission: the madate is from Heaven. Will Japan and America rise to it? It is not too much to say that the future of the whole human race depends on how Japan and the United States perform the duties thus laid upon them by the hand of destiny. No labor is too ardous, no trouble too great, no sacrifice too deep, to fulfill the mission well. It is indeed a holy trust! Japan is earnestly anxious to do *her* part. May we not hope that the same great desire obsesses America too? Let the two nations then unite in promptitude to guide public opinion toward a peacable adjustment and solution!

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JAPANESE INFLUENCE IN CHINA

By BARON TAKAAKI KATO

(RECENTLY JAPANESE AMBASSADOR IN LONDON)

HAVING recently made a tour of China I am in a position to offer some impressions of what to any one must ever prove an interesting experience. And I may say at once that what particularly struck me was the increasingly extensive scale on which my fellow-countrymen are entering into the life and trade of that vast country. The Japanese merchant and *entrepeneur* are today everywhere in evidence in the busy activities of the new republic, a condition that seemed to me a decided contrast to what I saw during my previous visit to China some ten years ago. At that time the number of Japanese in business at Hankow, for instance, was not more than ten, at the most, but at present I should say there are at least 1,500 engaged in legitimate occupations in that big city. It was also especially encouraging to observe to what an increasing degree the Japanese are taking their share in the international commerce of the country; and there is every indication that their influence in this respect will remain a steady and increasing factor in Chinese trade. Many of the Japanese merchants of Hankow are not simply content with taking part in trade between Japan and China; their names are beginning to be written large in trade between China and Western countries.

At the time of my previous visit to China the Japanese in Tientsin were planning a settlement of their own there; and the boundaries were already being drawn by imaginary lines about a swampy, undesirable location that appeared rather unprepossessing; but my recent visit there was a pleasant surprise. The settlement had been transformed almost beyond recognition. The land had been reclaimed and covered with fine brick buildings, erected along regular and well laid-out streets; and the status and influence of the colony was far beyond my expectations. In the volume of trade annually transacted in Tientsin by foreigners, the Japanese now hold second place. A further surprise to me was to notice how many Chinese were moving into the Japanese settlement in Tientsin, the reason being to enjoy greater security of life and property. Recent disturbances in China have lent impetus to this movement. Even in Kiau-Chau, which is under German jurisdiction, more than 60 per cent of the trade is with Japan; and this year the percentage is expected to be still greater. When one considers the degree of expenditure the German government is bestowing on that port, and what an important center of activity it is, the fact of its ever increasing commercial intercourse with Japan is much to be appreciated. It is surely a no insignificant matter that we already occupy first place in the trade of Kiau-Chau.

And the same is fast becoming true in other important trade centers like Chang-

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sha, Shotan and Sainanfu, where Japanese commerce is making sure and steady headway. Of course other foreigners are proving keen competitors in the race for trade; but the Japanese happily have the inestimable advantage of greater familiarity with the country, its language and customs. The Japanese make a special study of the language; their big commercial firms insist on this among all their employés; so that now the majority of our people in China speak and understand the language of the country where they trade. This alone is sufficient to give them an incomparable advantage over their western rivals in Chinese trade. Though our customs are somewhat different from those of China, we are in a better position to understand Chinese customs than occidental people are; and this a people like the Chinese greatly appreciate. The Japanese are always more ready to appreciate and sympathize with the peculiarities of Chinese civilization than Europeans and Americans. Japanese travelling through interior of China find little inconvenience and make no fuss; they are content to put up with things as they find them. They neither demand nor require so much deference and attention as western merchants. All this has a very appreciable effect on our trade with China.

A very important feature in relation to trade in China is railway extension and general improvement of communications. It is indeed most hopeful that railway extension is being now pushed steadily forward. The country is so vast, however, that communications must still be regarded as very inadequate and imperfect. The economic influence of railway facilities in China is far greater than here in Japan. There is, in fact, nothing that can have a greater influence on the future of that country.

As to railway extension in China there prevails a good deal of misconception. Because most of the lines in China have been constructed with the assistance of foreign capital, there are those who fancy that the nation advancing the capital is entitled to special rights and privileges in relation to railway traffic. This is surely too great an assumption. In the first place, though the railways were built by foreign capital, they were built by the Chinese themselves, for the most part; they borrowed the money and constructed the lines, and have the management completely in their own hands. The fact that the funds for the construction of the Ching-Han or Lu-Han line and the Suinho line came from Belgium and France, England and Germany, does not give these countries any right to special privileges in regard to the railways. I understand that the capital was not lent with anticipation of any such rights; nor have such rights been conceded by China. It is just as well for foreigners to realize once and for all that by advancing funds for railway construction to China they do not thereby acquire any special rights, more than in the case of loans to any other country. Some countries may be able to obtain such minor rights as the privilege of appointing engineers for the building of the lines, or for supplying the necessary materials, but no special advantages in connection with the completed railways can be monopolized by the nation affording loans to China. Consequently it makes little difference what nation undertakes the building of railways in China,

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with perhaps the exception of those who regard the lines from a strategical point of view, and in cases where China may actually have conceded special rights. That Japan has in the past been unable to advance money for the construction of railways in China to the same extent as European and other nations, should in no way be a matter of apprehension or regret. We have no reason to envy those who can afford more money to China than we can. If we can afford such loans, all well and good, of course; it is advisable for one nation to render all the assistance it can to a friendly neighbor. But at present Japan has no more money than she can make good use of at home. Indeed we have far more enterprises awaiting development than we can find funds for. We certainly have no surplus for the construction of railways in a foreign country. That we are thus unable to afford much financial assistance to China should not be regarded as detrimental to our tradal and political prospects in that country.

Another encouraging impression of my visit to China was that most of the men of importance I came in contact with appeared to have acquired their foreign education in Japan. Hardly any of them but had at one time or another been in Japanese schools. In nearly all the local government offices I visited the leading officials were men who had been educated in Japan. In the province of Honan, for example, with the exception of the Viceroy and one other, all of the seven chiefs of division were graduates of Japanese universities. Most of the graduates I met were from such Japanese institutions as the Meiji University, Waseda, Keiogijuku and Chuo universities, with a few from the Tokyo Imperial University. It was especially pleasing to me to note how fluent they were in my own language. To find oneself in the remotest parts of China, able to converse with high officials in one's own language, was no small pleasure as well as advantage. I used to envy the Englishman who found people, who could speak to him in his own language, in every land; and therefore I felt all the more proud to note how the same was fast becoming true of the Japanese language in the higher circles of official life in China. This does not obtain to quite the same extent among the chief officials in Pekin; but among the members of the Chinese parliament I found many who had studied in Japanese schools. It is safe to say that more than half of the 800 members of both houses in Pekin are men who obtained their foreign education in Japanese colleges.

Since most of the leaders of modern China have been educated in Japan it is not surprising to find that to a very large extent Japanese technical terms are entering into the speech of China. This is especially true of law and civil administration, where the terms, though written in Chinese ideographs, can easily be discerned as of Japanese coinage. In the national Assembly Hall at Pekin one sees a tablet bearing the characters: *gijo*, the ideographs being Chinese, but the name certainly Japanese. Indeed all the names given the various departments and rooms in this building are of Japanese origin. Street signs also betray a similar origin. As the Japanese base their names on Chinese characters, one would think the Chinese might have been able themselves to do better with their own language; but the fact that they have been content to choose the Japanese names, proves the influence of Japan on modern China. The leaders of new China are apparently much too preoccupied with present conditions to devote attention to inventing suitable names and terms for each new situation and advance as it happens to appear. In law and commerce Japanese technical terminology prevails to an even greater extent. As those who studied in Japan are more familiar with these terms than others, there exists a sort of clannishness among them, enabling them to form a party of their own, exercising no small influence. Of course there are many who owe their foreign education to British and American colleges, but the larger number coming from Japan, rather overshadow the men trained in western countries. The men from Japan

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are not all on one side. The Japanese '*clique*,' as it is called, has its representatives in both the government and the opposition. And sometimes, it is said, there is keen rivalry between the men from Japan and those trained in the occident, the former usually commanding the majority.

Considering the immeasurable influence of Japanese education on the young leaders of China, Japan should do all that lies in her power to guard carefully the men who come to her for their education, so as to impress them favorably and leave on them a wholesome influence during their stay in Japan. Most of the young Chinese in Japan will occupy important and influential positions on their return to China, so that the good we try to do them while here, may be very far-reaching. I am quite aware that all the Chinese students who come to Japan for an education do not go away favorably disposed toward this country. We should see to it that this temper is not due to any mistakes or defects on our part. Usually the reasons for this individual disaffection are simple and easily avoided. Some of these young men were isolated socially and had no opportunity of meeting Japanese of good manners and education, and consequently received a bad impression. Apart from the class-room the only contact they had with Japanese was in mixing with the rougher element of the streets, where they may have been jeered at and called names by thoughtless children. There is in the present day no question more important than a proper treatment of the foreigner sojourning on our shores. We should afford the young Chinese staying in Japan for study an opportunity of friendly and social intercourse, and try to excercise in this way a beneficial effect upon relations between the two nations. This is a duty we owe to our own country as well as to those whom we welcome among us. By thus striving to show the foreigner our best side we shall make his stay among us more pleasant and profitable, and do more than in any other way to promote a good understanding between ourselves and other races.

CHANGE

O moon, where art thou?

Thou art no more!

O Spring, where art thou,

Thou Spring of yore?

All, all are gone; I seek in vain:

'Tis I alone unchanged remain!

Narihira

Tran. by J. Ingram Bryan.

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H. E. BARON TAKAAKI KATO, EX-AMBASSADOR TO LONDON

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DR. MASAHARU ANEZAKI, TOKYO IMPERIAL UNIVERSITY, NOW LECTURING AT HARVARD UNIVERSITY

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A JAPANESE SCHOLAR AT HARVARD

By "B"

IN her exchange of professors with Japan America shows her earnest desire to promote a better mutual understanding between the East and the West, for the gulf between East and West is one of ignorance chiefly; and in the recent appointment of a Japanese scholar to a lectureship at one of the greatest and oldest of the American universities, there is further evidence of an earnest desire on the part of western institutions to assist in carrying out this worthy campaign of mutual education.

The tour which Dr. Inazo Nitobe made last year among certain universities of the United States, and the apt series of lectures which Dr. Hamilton Wright Mabie delivered in the universities of Japan had a conciliatory and illuminating effect upon the public mind in both countries; and we have no doubt that the sojourn of Dr. Masaharu Anezaki, the new Japanese lecturer at Harvard University, will have a similar result in New England. One of the finest personalities and ablest scholars that Japan produced during the Meiji era, Dr. Anezaki will make his mark wherever he goes, and certainly not less in the center of American education and society than elsewhere. Though his subject is to be religious, like Eucken of Germany, he is no priest. But the men who hung upon the lips of the great German teacher during his visit to Harvard, will be scarcely less interested in learning the spiritual hopes of the larger half of mankind, the populations of the orient. Dr. Anezaki may be regarded as the most brilliant exponent of the new idealism that is now taking hold on the Buddhism of the East: an attitude toward the ultimate realities that to some extent shows Christian influence and the effects of German philosophy. Dr. Anezaki has always shown a preference for Nichiren, the Luther of Japan, from which fact western scholars and thinkers will be able to find a key to his religious disposition.

Born in 1873, amid the sacred and aesthetic surroundings of the old capital at Kyoto, Mr. Anezaki went through the usual preparation for the university, and entered the College of Literature at the Imperial University, Tokyo, in 1896, his specialty being philosophy. At the great national seat of learning he had a brilliant career, and after graduating he went abroad for further study. Most of his post-graduate work was done in German universities; and after his return to Japan he was appointed to the Chair of the Philosophy of Religion in his Alma Mater. In this capacity he at once made his mark; and the various books from his pen published from time to time have had an extensive circulation among the more thoughtful members of the community. Being still a comparatively young man, his best book remains to be written. He does not deny that foreign religious literature has done much toward the molding of his opinions,

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and no doubt his present visit to America, bringing him for the first time into close contact with the marvellous individualism of that country, will still further influence his ideas. Some have thought that Dr. Anezaki's mind was at one time too much under the influence of the writings Schopenhauer ; and if so, the time spent in America will probably prove a wholesome counteraction. The American conception of religion will also readily fall in with what he has imbibed from Nichiren, especially the conviction that the highest can be attained only through the perfect development of the individual. Another name that has had much influence on the opinions of the new Japanese professor at Harvard is that of the Buddhist scholar Takayama, whose death the disciple greatly mourned. Speaking of the anniversary of the Master's decease, Dr. Anezaki said "I cannot keep the anniversary at Kiyomigata as hitherto, but I shall observe it by lecturing on the great Shotoku, Denkyo and Nichiren at Harvard, and thus will I pay a tribute to my departed friend from far away."

Dr Anezaki has taken an active and effective part in the establishment and carrying on of the Association Concordia of Tokyo, a society organized for promoting a greater mutual understanding between sects and religions, and thus drawing nations closer to one another. He will act as a special delegate from this association to the sister association in the United States, and will bring back hints for the better working of the Japanese association. When asked about his pending visit to the United States, Dr. Anezaki said: "I am not going to America either as an apologist or a propagandist, but as a Japanese scholar; and as I stand in the classroom at Harvard, it will be my aim to maintain the dignity and prudence of the scholar from first to last." This he said probably to indicate a slight difference of his from conceptions of the duty an exchange professor that appear to prevail in some minds, making him merely a special pleader. He regards himself as an impartial representative of truth as far as it is at present known in relation to the subjects with which he is to deal; and he will, therefore, aim to avoid every tendency to partizanship. In his summons to lecture at Harvard Dr. Anezaki sees a hopeful recognition of the value of oriental thought and culture, something that rises out of a background of religion.

The subject of the first part of his lecture course at Harvard will be the Pali texts of Buddhism and their Chinese counterparts, after which he will treat more extensively of Comparative Religion, which he has made a lifelong study. Those who wish to know how western religion appeals to the oriental mind should make a point of hearing these lectures. Perhaps the Mission Boards of the various Christian denominations in New York would derive special benefit by hearing Dr. Anezaki's lectures. It is said in Japan that these lectures at Harvard were first talked of when Dr. Anezaki was a fellow student with a Harvard Professor at a college in Benares, India, ten years ago; and the conversation casually entered into then has now borne fruit in the appointment of the most distinguished of Japan's modern scholars to lecture in America's oldest university.

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CAN WE IGNORE RELIGION?

By DR. MASATARO SAWAYANAGI

(PRESIDENT : THE IMPERIAL UNIVERSITY, KYOTO)

I MAY as well state at the very outset that the present prevailing indifference to religion in Japan seems to me fraught with exceeding danger to the country. The degree in which religious motives influence the minds of the young men of Japan to-day is very limited indeed. But both history and experience teach that the more that genuine religion pervades the national mind, the better for the country. That religion is an essential element of all high civilization goes without saying; its necessity for a nation, therefore, must be recognized. That Japan alone should be signaled out as the one nation indifferent to religion is enough to make one even shudder. Japan is not entirely without religion, of course; we have Buddhism, and Christianity, as well as numerous cults and superstitions, so that outwardly at least we might be called a religious people; but forms and phases of religion imposed from outside and not rising naturally out of the religious history and experience of the race and responding to its inmost needs, cannot universally prevail and mould the character of the people. Religion, as known among the Japanese to-day, means something suited to soothing the declining days of the aged and unfortunate: it is obviously not a power over the mind of youth; certainly not to the extent that it is in the West.

It is remarkable the influence that religion has socially among all classes in western countries. Even among those who have no real faith in the heart, people whose relation to religion is merely traditional, religion creates a social atmosphere which surrounds them and influences them for good even from childhood. They at least have an opportunity to become men of faith if so inclined. In Japan we have nothing at all like the admirable influence that the Church is exerting in the West. There is a complete divorce between youth and religion in Japan; and the consequence is that in times of moral and mental distress our young people are all at sea.

How to create a stronger aspiration after faith among the people is one of the pressing problems in Japan. It is a task involving tremendous difficulty. Belief does not always come by merely hearing a sermon or two; it is difficult even when one has the will to believe. One may be driven to a conviction of the necessity of faith, and pass through much mental agony in a search to attain it, yet when he goes to a Christian church or takes up the study, say, of the Zen teaching, he does not easily get rid of doubt and reach a stage of serene belief. It seems to me this is because men misunderstand religion. It is not something to get: it is rather an atmosphere to live in. If we are to find God may it not be by abiding in Him rather than by endeavoring to contain Him. What Japan lamentably lacks is this

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atmosphere. Listening to evangelistic orators and trying to catch the inspiration of great teachers are all well enough, but what the nation needs most is to create an atmosphere wherein religion can feel at home and grow till all men are enveloped in it. Let this divine atmosphere pervade the home and the community and the miasma of irreligion must inevitably disappear.

The people of the West have the secret of welcoming and maintaining this religious atmosphere, and the rising generation has an opportunity of breathing it almost unconsciously from birth onwards, so that youth soon imbibes the virtues of its superiors. Youth may find this stimulating atmosphere wherever it goes, whether in the home or the community. We hear much of the alleged decline of belief in the West, and we know that the time when no one could safely differ from another in religious opinion has passed away, but nevertheless the backbone of western society is as religious to-day as ever it was, if not more so; religious atmosphere envelopes the people just as of old, showing that there is a solid subtratum of belief everywhere. Consequently the occidental youth has a chance to see and know what faith is, whether he will abide by it or no, an advantage of which the Japanese youth is entirely deprived. With us religion is in a corner, and the young man has to crawl into a hole to find it. One advantage there is, however, and it we must not overlook: the man who attains unto faith in spite of the difficulties he must meet with in Japan, will undoubtedly be a man of greater character and belief than he who finds faith under smooth sailing. He will be a man of greater intelligence and devotion than those who neglect or fail to find.

My own experience in regard to the influence of religious atmosphere on life has been confined for the most part to educational work; in fact the greater part of my life has been among students. There have been Young Men's Christian Associations, and Buddhist societies, in almost every educational institution with which I have had to do. I think I can safely say that I have almost invariably observed that the young men taking a deep interest in such organizations were of a serener mind than those indifferent to religion. If, in many cases, their composure and character were not under perfect mastery, they at least were not as the straws that drift with the stream. In my experience it seemed to me that the young men who associated themselves with religious movements rarely were given to questionable conduct: in fact I cannot say that I have ever known one of them to fail in this way. It is quite clear to me that a young man who seeks the aid of religion is doing only what is praiseworthy. The only regret is, however, that the number of students who do so is extremely small. In a school of one thousand students one will not find more than 30 or 40 connected with religious organizations. The vast majority of our young men evidently think they can live without religion.

Now the defect must be attributed largely to the cause already described: the absence of atmosphere. Young men cannot be forced to believe, or to associate themselves with religion. But they can be afforded the opportunity of living in a religious environment, when the truth will permeate, at least, a far larger number than now have a chance of being

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so influenced. They will be able to find out what true religion is, and not make the mistake they are now making, of fancying it to be nothing more than superstition. The young man who laughs at religion and scorns belief in anything higher than himself, in no way wins for himself any worthy admiration. The very man who imagines he is above the help that religion brings, is the one to fall when he least expects it, as he launches out to face life's pitfalls and temptations alone. The Japanese youth of to-day is by no means infallible, and the sooner he finds it out the better for himself and his country.

We are especially in need of the help religion can give at the present time, when a period of reaction and social revolution is changing our old manners and customs, which used to have a certain degree of authority over conduct. In feudal days the Government, Confucianism and Buddhism represented authorities that wielded great power over the minds and manners of the people. In those days manner and custom were imperative: no one could be indifferent to them. To-day all such authority has practically ceased to exist. With the disappearance of these ancient sanctions the authority of parents and elders has become weakened. Ancestral influence is not what it was. Now, the old teaching that people should treat their parents with honor and their elders with due deference and respect was based on something more than mere custom: it arose out of the nature of things, and had a religious basis. Filial piety is not something that can be ascribed to a mere notion, and regarded as a voluntary thing: it is an essential of all true civilization. Parents and elders have had experience; they understand life as no youth can understand it; and reason as well as the religious instincts of a good heart, dictate deference to the wisdom of the old and the experienced. Thus their authority is not arbitrarily assumed; it is inherent.

Such are the dictates of reason and religion. But what if the elders have proved recreant to duty and unworthy of being examples and leaders of youth? In knowledge, manners, morals many of our youth to-day claim greater experience and more advancement than their parents. Just here lies the danger. Our young men must be taught that the age in which we live is unique in being one of transition; and in time matters will right themselves, and the old rule that the authority of parents experimentally and morally will exceed that of the children will again predominate. It is so in the West, and it must inevitably be so in Japan too.

Being thus in a large degree deprived of leadership in religion and morals the youth of Japan are in a precarious condition. The most fatal danger is that youth, so placed, should imagine that it is to be a law unto itself. Personality is, of course, sacred, but its holiness depends on its experience and advancement; and in this matter, age must, as a rule, come first. Individual personality can never be really supreme this side of Nirvana. It is a fatal mistake for the apprentices in life to fancy themselves wiser than their masters. A nation of upstart youth will never succeed.

If our manners and customs have passed away and left us without much semblance of authority for the direction of the younger generation, what are we to do? In the West where liberty of

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person and conscience is greatly respected, minors are not free to do as they please. In matters moral, social, and so on, the western youth has to abide by the decision of his elders. European and American children, among intelligent people, are not allowed to go to what theatres or amusements they like; they must subordinate their pleasures, books, education, and social customs to the will and wisdom of their elders. In the best regulated families no member would think of kicking over the traces. So must it also be in Japan.

How is it that both here and in the West almost everyone, no matter what his religious convictions, is disposed to stop and remove the hat in the presence of the dead? Is it merely a question of manners and customs, or does it stand for something deeper? In old Japan it was the custom to remove the hat and do reverence when passing a shrine, or any symbol of what is higher than the human; but the youth of to-day fancies himself above such devotion. No man can by searching find out God; nor can the human mind ever attain unto a degree of perfection whereby God will become comprehensible to it. But man can at least admit by his manners and his conduct that he is in the presence of something greater than himself. Worshipping before a shrine, or going to Church, may appear unnecessary, or even foolish, to some of our overwise ones, but everything that indicates a search after higher things is to be encouraged. If men are to be encouraged to believe in only what they can understand and comprehend by reason, they will believe in very little, not even in themselves. As is the child with its parents, so must it be with man and God. It is the symbol of the true relation between man and authority.

It is remarkable what authority the Christian festivals have as teachers in western lands. Though the forms of observing such anniversaries as Christmas and the New Year change from age to age, their influence over the public mind appears unabated; and yet some of our worldly-wise-ones in this country fancy that to observe festal seasons is out of date and behind the times. It has always been and probably ever will continue to be a part of advanced civilization to have some conviction or historic deed or fact worthy of annual or more frequent observation in a becoming manner, and the nation that imagines it has got beyond this is getting beyond itself. Everything that tends to greater circumspection of public and private life and conduct is to be encouraged in the state.

Where then is the youth of Japan at this time to find the authority that should be obeyed? He will find it in the obligation that attaches to all good. The moral and spiritual laws that impel the best of men to right conduct are equally binding on all. There is no higher authority than that of righteousness, the motto of our present era. Man should lead a rational life; and it is irrational not to obey and follow the best. And the best is not necessarily the new. The best is that which has the authority of Right, an authority that is very old, though always growing stronger because better appreciated. All good manners and customs are based on this authority, and such manners and customs are binding on all true men. Therefore let our young men follow in the Way that leads to Life.

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ANOTHER NEW SCENIC ROUTE

By "TRAVELLER"

IN a mountainous country like Japan railway extension is one of the most pressing and difficult problems the government has to solve, but it is being bravely and efficiently met, and soon even the remotest regions of the Empire will be in reach of the iron horse. Some months ago we gave a brief description of the new line opened up through the picturesque district between Nagoya and Matsumoto; and since then the government has completed another new line through the still more attractive region between Naoetsu and Toyama, along the west coast. Throughout the length of this latest route, completing the circle of the lines west, there are many interesting and historic towns and cities, as well as charming landscapes and glorious mountain views, with the wide sea always in sight. The line also reveals some skilful feats of engineering, and the numerous tunnels through the heart of the granite hills suggest how much the line must have cost to construct.

The city of Naoetsu, where the new route starts, is one of the oldest and most interesting on the list. Founded by Norishige, son of the famous warrior, Uyesugi Kenshin, nearly 600 years ago, the town has maintained its importance down to the present, though, since the fall of the fuedal system, it has lost some of its old-time romance. The ruins of the ancient castle on Kasuga hill are yet to be seen, while from the same point a fine view may be had of the imposing ranges of the Hida mountains south and east, with the Japan sea stretching away northwards. The temple on the hill belongs to the Zen sect of Buddhism, and was founded by the Kenshin family in the 15th century. It now represents but a meagre remnant of its former splendor, having been for the most part destroyed by fire some years ago. In the temple is to be seen a gilt image of Buddha, and a statue of Daruma by the celebrated Chodensu, as well as an eleven-faced Kwannon by Kobo Daishi. Two miles from Naoetsu is the noted Kokubun-ji temple, built by the priest Gyoki at the request of the Emperor Shomu in the 8th century, one of the sacred edifices ordered by this devoted disciple of Gautama to be erected in every province of the Empire. The main building is some 72 feet by 60, and is one of the oldest in the land.

Some 35 miles down the line from Naoetsu is the town of Itoigawa, a former fief of the great Matsudaira family. In ancient times it assumed some importance as a place of transhipment for the large quantities of fish and salt that used to be brought into Shinano from Hokkaido; but in recent years Naoetsu has absorbed most of its prosperity. The scenery, however, is varied and picturesque. The next station is Omi, and from there to Ichiburi is the famous pass known as *Oyashirazu-Koshirazu*, a path for ages regarded as so dangerous that when the

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danger was aggravated by the high waves dashing up against it, it was said that parents forgot their children and the children did not know their parents. In order to cross safely by the old rocky path, the traveller had to dodge into caves when he saw a big wave coming. Then as the wave receded the fugitive ran out on the narrow path and tried to reach the next cave before a second wave arrived, and so on till he got safely over. But it was not always successfully negotiated, however, as the old records suggest, travellers being now and then carried off by the violent seas. All this danger is now obviated by the railway cut through the solid rock; and as one proceeds by train a fine exhibition of rock formation with precipitous bluffs may be enjoyed. The line descends toward Ichiburi station, and in the offing Sado island may be seen. In ancient times the Tokugawa government purposely avoided having a proper road cut through this dangerous route, in order to keep the *daimyo* apart and in peace, as well as to prevent a northward march against the forces of the shogun. In those days no convenience that might possibly facilitate rebellion, was encouraged. A further illustration of this policy is seen in the Hakone pass, which, during the Tokugawa régime, was kept in a wild and not easily passable condition. As one now passes along this portion of the new west-coast line in a cheerful and comfortable train he will be prone to forget the trials of the passage in the days of old, for parents will have plenty of time to look after their children, and children opportunity to pay due regard to parents. And so the world changes.

Near Nyuzen station there is a spot called Ogawa where are two hot springs, one slightly saline and the other indicating the presence of carbonic acid. These have been visited as attractive spas from the 17th century, but the place having so long been cut off from the rest of the world, everything is in rather a primitive state, but with the opening of the railways modern conveniences will be certain to obtain. As it is, more than 2,000 pesons visit the baths annually, and the naiveté of the inhabitants is regarded as interesting.

Drawing still further south one soon reaches the village of Uotsu, facing the blue waters of Toyama bay. The place is noted for the excellency of its fish, and for a remarkable mirage that is to be seen occasionally, which has all the appearance of castellated battlements with horses charging along. A strange cuttlefish is found here, which emits phosphoric light, and scientists go there to make it an object of study and investigation. In the village of Namerikawa is the famous shrine of Tochihara, founded by the Emperor Seimu in the 2nd century, and rebuilt by the Emperor Monbu in the 8th century. Owing to destructive fires the present structure is entirely modern. The environment is charming, with delightful pine woods, and magnificent views over the bay and the distant mountains.

At Tateyama the mountain scenery is gorgeous, two ranges running east and west. Though the highest point is not above 10,000 feet, the view is very imposing, especially when the peaks are capped with snow. On one of the peaks, Oyama, is a shrine of the same name. It was founded in the 8th century; and there is a tradition that the

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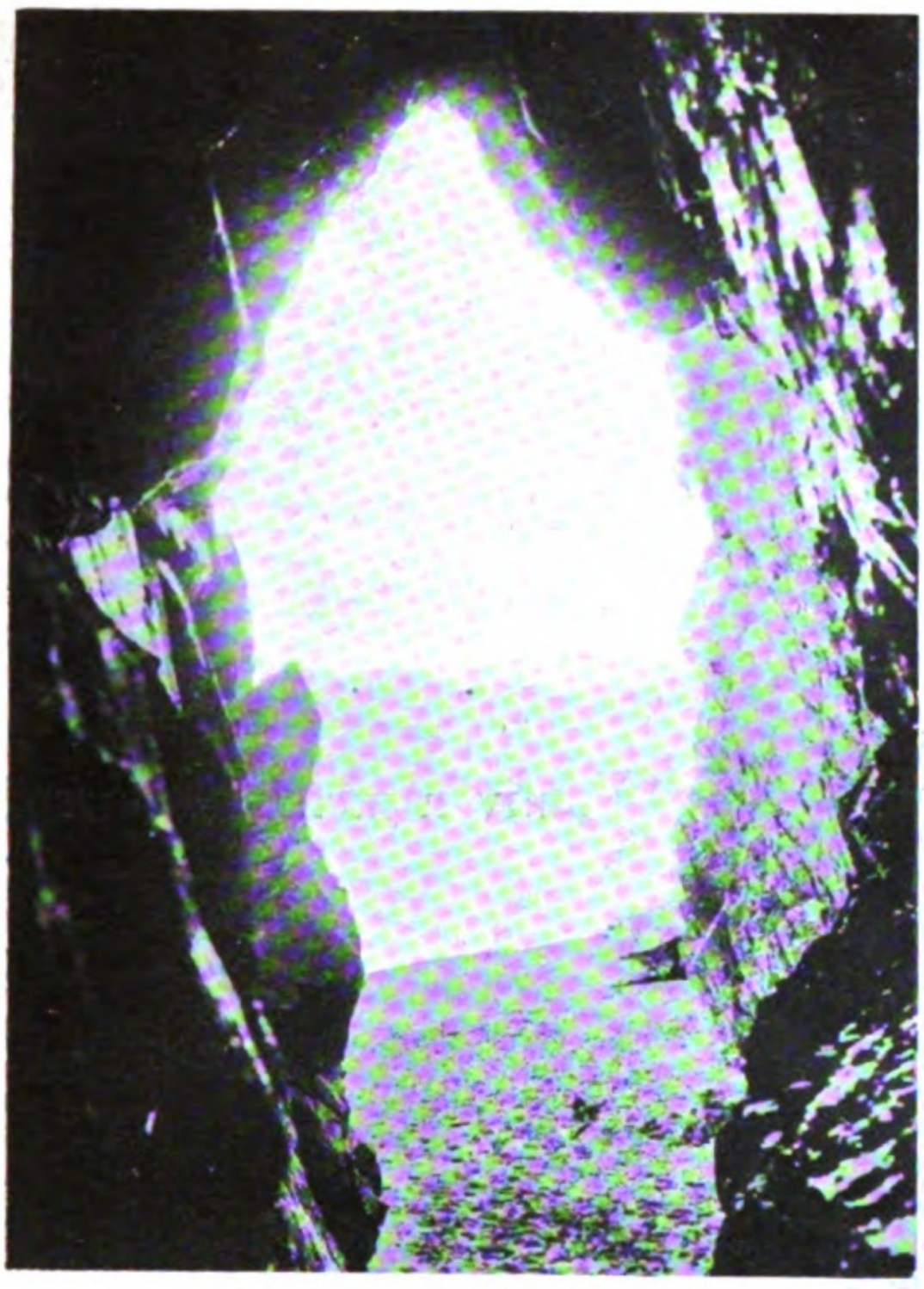
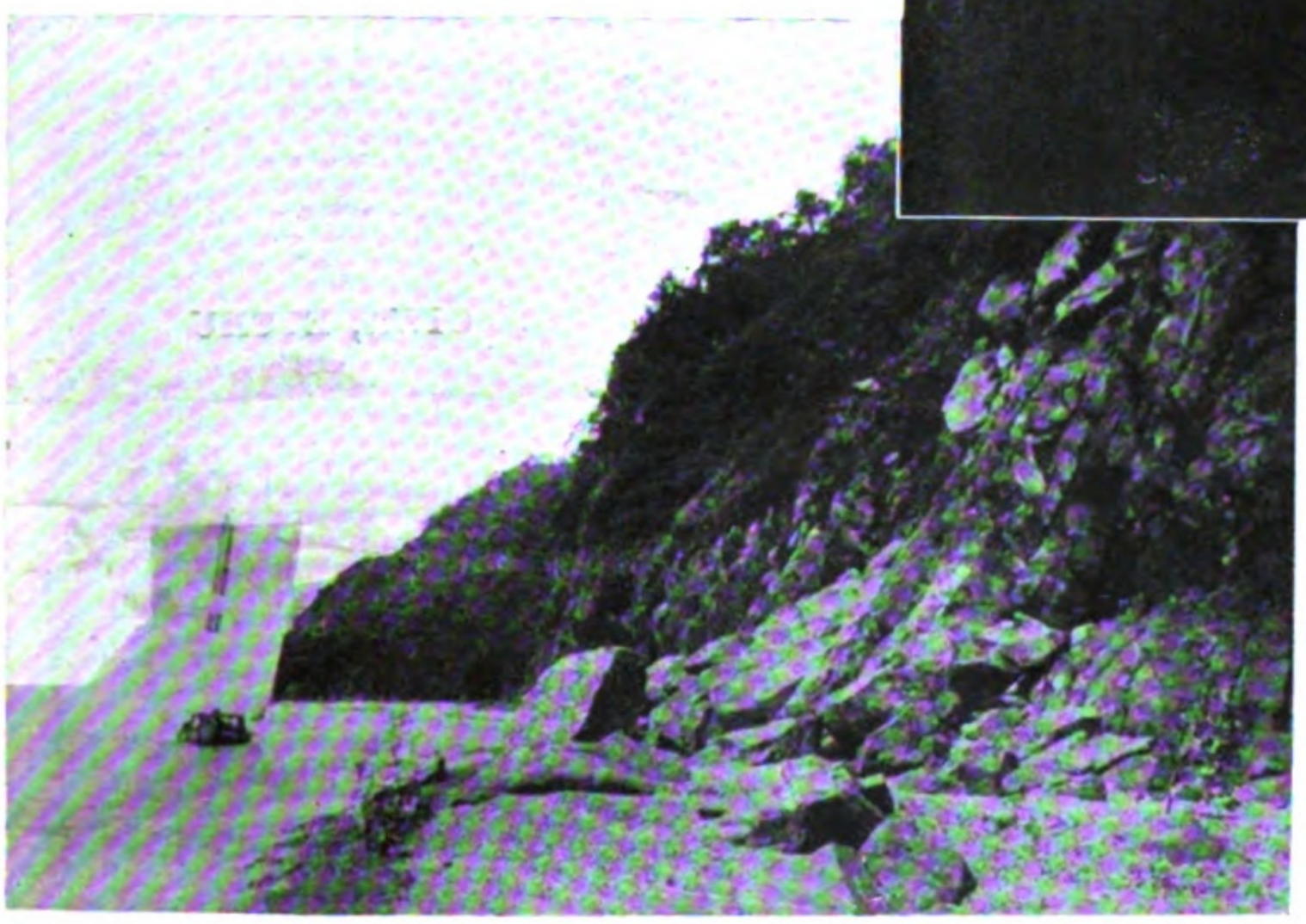


ONE OF THE CAVES

THE ROAD



THE FAMOUS OYASHIRAZU

A NEW SCENIC ROOTE : NAOETSU TO TOYAMA

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RIVER JINTSU IN WINTER

OTA SHRINE, TOYAMA

OIWA, EICHU

SEA BEACH, UOTSU, TOYAMA

A NEW SCENIC ROUTE: NAOETSU TO TOYAMA

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SUMMIT OF
TATEYAMA

TATEYAMA

A DETAIL OF THE SLOPE

A NEW SCENIC ROUTE: NAOETSU TO TOYAMA

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TOYAMA
COAST

BENTEN
ROCK,
FROM
CENTRAL
PARK

HACHIMAN SHRINE

A NEW SCENIC ROUTE: NAOETSU TO TOYAMA

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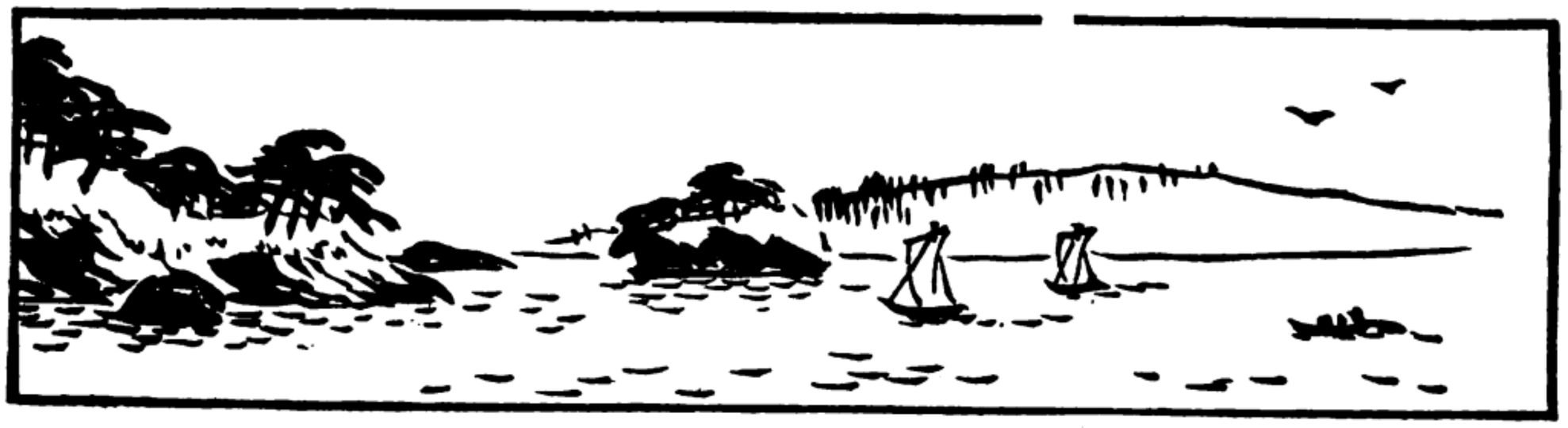
Emperor Monbu once dreamed that if Saegi Ariwaka was sent to rule Echizen there would be peace and prosperity. The Emperor made the appointment, and the result was in accordance with the dream. The son of Ariwaka was one day hunting in the mountains of his father's new fief, and shot an arrow at a bear, which ran up Oyama, and when the young hunter pursued it, he found nothing on the top of the rocks but a statue of Buddha with an arrow in the breast. He was so impressed by this that he decided to erect a shrine on Oyama, which he did. On Tateyama heights there are very precipitous climbs to be negotiated, and some of the ascent can be made only with the assistance of chains. Tateyama was long believed by many devout Buddhists to be the place where hell was situated, the teaching at that time being that hell was in this, the worst of possible worlds. The *Jigoku-dani* is a sulphur spring. Across the river Shomyō runs a bridge made of wistaria vines, called the *fujihashi*.

Toyama town is the terminus of the new line. It belongs to the estate of the old *daimyo* of Kaga, the present representative being the Marquis Mayeda, an officer in the Imperial Army. Toyama is a thriving town of over 60,000 inhabitants; the river Jintsu runs through it, and from the bridge spanning it a grand view may be had of the surrounding ranges. In old times the bridge over this river was a pontoon structure, 64 boats being required to cover the 762 feet. Toyama is as famous for patent medicines as Milwaukee is for beer, the taxes paid on them to the government annually swelling the national revenue by a considerable sum. The communal temple, the *Daiho*, is a fine edifice erected in the 17th century, and is well supported by the Mayeda family. Near the town are two other imposing temples, the *Ryusen-ji* and the *Hakuseki-ji*, from the grounds of which are afforded incomparable views. The Hakusekiji was founded by the priest Gyoki in the 8th century, and in its grounds are many picturesque rocks, some of which form shrines, while two waterfalls, one 150 feet and the other 280 feet, add to the wonder and beauty of the scene. The huge pine tree known as the *kasamatsu* because it resembles a broadrimmed hat, casts an enormous shadow, and is well worth seeing. No one who wishes to get fresh and imposing views of this land of picturesque scenery, can afford to miss making a trip on the new line between Naoetsu and Toyama.



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HE COMES NOT

He comes not! 'Tis in vain I wait;

The crane's wild cry strikes on my ear,

The tempest howls, the hour is late,

Dark is the raven night and drear;

And as I thus stand sighing,

The snowflakes, round me flying,

Light on my sleeve, and freeze it crisp and clear.

Sure 'tis too late! He cannot come;

Yet trust I will that we may meet,

As sailors gaily rowing home

Trust in their ship so safe and fleet.

Though waking hours conceal him,

Oh, may my dreams reveal him,

Filling the long, long night with converse sweet!

From the Ryakuge

Tran. by Prof. B. H. Chamberlain.

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ORIENTAL IMMIGRATION

By DR. J. INGRAM BRYAN

THE subject of oriental immigration has a very modern sound to Anglo-Saxon ears, and yet it is older than the Anglo-Saxon race; yea, as old as man himself. Oriental immigration began with the origin of man, for man began in the orient, and he no sooner began than he began to migrate. Indeed emigration seems to have been one of the earliest and most persistent impulses of the genus homo.

The exact spot on oriental soil where man first appeared, will probably forever remain a mystery; but anthropologists are pretty well agreed that it was somewhere in Central Asia. Now that science has for the most part abandoned the theory of a contemporaneous appearance of all animal species on the earth, the monogenist school of anthropologists is more than ever confirmed in its conviction of the central Asian origin of man. From this heaven-focused region where the divine faculty of reason first manifested itself in the human species, the tribes of the earth have gone forth and multiplied till every peninsula, continent and island has become familiar with human progeny. These first emigrants must doubtless have been as near their apish ancestors as to be scarcely distinguishable from them: human animals, yet the most terrible of all the animal creation.

And naturally enough, in the same cradle where the human race was born, civilization also first began to dawn. For man was born, not into a peaceful Eden, nor amid Elysian fields, but into a writhing of reptiles and a fierce encounter of tooth and claw; and necessity being the mother of invention, man was compelled to organize, or be wiped out of existence. And thus with the gradual development of reason, the increase of knowledge in precision and extent, and the progress of invention and art, civilization in time displaced savagery and barbarism, and then man began to multiply faster and to spread farther. As to the character of the earliest forms of civilization there is much obscurity. From the original center the ever-increasing families radiated with unceasing flow in all directions, forming tribes and clans and finally nations; it may be indeed that even after the dawn of reason, considerable numbers continued to mate with their lower relations, lending impetus to racial divergence in colour and character; while the fearful seismic catastrophes and other terrestrial changes of geologic time probably increased the possibility of habitual isolation in many an instance of tribe from tribe, hastening the process of natural selection, the evolution of differentiated races and withal the survival of the fittest. At any rate, by some mysterious co-operation of constitution and climatic influence some of these primitive immigrants proved of sterner stuff than others; and these, not slow to utilize advantage, overcame, and developed superior iutellectual and moral qualities, enabling them to dominate and form the nuclei of the nations now comprising the limits of the further East and West.

Hence it is seen that though immigration was oriental in its origin, it was universal in its sweep, fulfilling the divine commission to multiply and replenish the earth. It must not be supposed, however, that the first trickles of immigration became constant and uninterrupted streams. Rather did the streams at times swell into mighty floods, that arose and swept like a flood, absorbing

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fell in great waves marking cycles of time. Wave after wave broke from the central regions, redoubling and rolling further onward, the quality changing with accretion, as it swept further and ever further from the ancestral springs. Not only were there these towering waves of emigration from the original home of man, but wherever tribes assimilated and formed nuclei of subsequent nations, new currents of emigration began, sometimes united with the flood from home, and as often contending with it; but all being borne ever farther eastward and westward. It appears that not infrequently each successive wave proved more overwhelming than the last, swallowing or obliterating all before it; but at last in certain regions, the gathering nuclei were in themselves so powerful as to form a flood receiving all subsequent waves of migration as tributary to themselves, allowing them to be absorbed and to modify, but not to absorb or dominate.

The most prolific and powerful center of this masterly species of early man, appears to have been the region between India and the Mediterranean. From this source issued those Aryan ancestors that went to the making of the best of Europe and Asia. The earliest traces of recorded time in this central Asian ground indicate the early rise of mighty tribes, ultimately concentrating into such dominant races as the Iranian, the Doric, the Ionian, the Hindu, the Hittite the Akkadian, and finally the Egyptian, the Assyrian, the Babylonian, the Phoenician, the Greek and the Roman, and not least the Teuton. Indeed there is no race occupying any position of importance in history, that has not had its birth from immigration. Into this interesting aspect of the subject it is not the aim of this essay to enter. The main point to keep in view is that immigration as a movement of history has been overwhelmingly oriental; and that to this fact the nations of the modern world owe their greatness. That the ancestors of all the great nations of the west came originally from the east, is a consideration too important to be overlooked in estimating the future of the human race.

Naturally the two main trends of early immigration were directly eastward and westward; for a vast and shoreless ocean set a limit to every movement south and the impassible Himalayan barriers restricted the northward march of the human multitudes. In time, however, as congestion gathered force, even the less habitable regions were forced open, and arctic snows as well as the distant islands of the Pacific began to sustain portions of the human race. Those more isolated regions never attained to any high degree of civilization, however, and even to-day they represent undeveloped man.

Among the more highly cultured of those early races were the Aryans of India, that mother of many races and nations. Here the original Aryan ancestors quickly developed into various powerful tribes, just as they did in Persia and Hellas; and from these rapidly multiplying tribes of India a stream of migration went forth peopling the whole east. New nations rising up were glad to welcome immigrants from India, the land of culture and philosophy, art and literature. Even the petty kings of ambitious tribes vied with one another in attracting teachers from the cradle of civilization. And these scholars went forth, carrying a knowledge of philosophy, astronomy, medicine, art and Sanscrit literature into Persia, Greece and beyond, as well as into China and Japan. The exact area influenced by Hindu immigration is yet wrapt in mystery, but it is safe to infer that it must have been coextensive with Indian immigration, which was almost universal. Certain it is that India succeeded in creating a common civilization over all her own vast peninsula, and over Ceylon and the larger islands of the Pacific as well. There is little doubt, too, that the germs of Chinese and Japanese civilization had birth in India.

Back somewhere in the dim and unknown past certain of these tribes welling up from the Indian plains began to form nuclei in northeast Asia, and finally developed into the powerful Mongoloid race that formed China. Indeed toward each racial center where all power

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and prestige concentrated, the lesser tribes poured by natural attraction, like meteors to a planet, rendering the original mass stronger by admixture of new blood, and creating such dominant races as the Yamato that made Japan and the other which went to make Korea. As the Yamato began to encroach upon the earlier tribes that had found their way to the isles of the rising sun, other tribes from the islands of the Pacific were drawn into the current of migration created, and went to strengthen the dominating clan, forming practically a new race no longer Mongoloid. The primitive migrations that at first from central Asia had sunk down into and blackened in Africa, now began to bubble back again and to fringe the whole of the south Pacific coast with a darker progeny, which finally found its way to Malay, the East Indies, Polynesia and even the shores of Nippon. However, all African blood became so diluted and modified in its agelong journey eastward that it is now scarcely recognizable save in the more remote island races of the south.

In the race concentrating in the Nippon archipelago there was more of the original Aryan than in most of those migrating eastward, which accounted for the strong physical and intellectual qualities of the Yamato, enabling that race to dominate in time the sunrise land, absorbing all inferior tribes. Under their famous leader and first Emperor, Jimmu Tenno, more than 25 hundred years ago, the Yamato formed the first united Empire in the Far East. The polygenetic nature of their racial origin naturally resulted in the survival of clans among the people of the sunrise land: and these clans had their respective *daimyo*, much like petty kings. This clan tendency, so persistent in Japanese history is but an echo of the nation's divergency of origin; and the subsequent appearance of feudalism was but a still further affirmation of the divided ancestry of the clans. A similar feature is observable in mritish history, where the nation in Nor-Ban times could look back to an ancestry so mixed as to comprise the blood of Kelts, Gauls, Britons, Angles, Jutes, Saxons, Frisians, Danes, Norsemen and Normans, not to say anything of other Teutonic elements and dilutions from Gaul and Spain. But just as this mixture of races conspired to strengthen the British against all comers and form one of the greatest of races in history, so the manifold mixture of races going to form the clans of Nippon, have resulted in one of the foremost people of the East. Now the Yamato did for Nippon what the Normans did for England: they forced the original elements to blend, producing an invulnerable race. Thus both Great Britain and Japan owe their strength and position to immigration, an immigration that in its primal origin was oriental.

A similar blending of races went on under the Mongol dominancy on the East Asian continent; but the assimilation was never so complete, for the Tartar, the Mongol and the Manchu held apart, and even to-day, the various provinces of China are almost like alien countries. The cause of this weakness is of vital importance in arriving at a clear understanding of the question before us. It was a misfortune brought about by mistaken views on immigration. China refused to admit a sufficient admixture of new blood, and has ever since been dying of anaemia. In terror of the barbaric hordes that began to teem across the plains of Asia, China built a great wall around her dominions, one of the most stupenduous works ever undertaken and completed by man. This wall, 2,500 miles long, 30 feet high, 28 feet wide, and having 48,000 watchtowers, forms the most historic and important monument relative to immigration in the annals of time. Against its impregnable masonry the rushing tides of Asiatic immigration broke in vain. In time some of the human flood was diverted into Korea and the isles of the rising sun; and thus the Empire of Nippon owes its existence to the wall of China. The greater part of the flood, including the stronger and more civilized, if culture there was any, reverted back westward, however, and never ceased marching thitherward till it broke against and demolished the crum-

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bling walls of Rome. Thus the mistress of the world at last lay helpless at the feet of oriental immigration. Let those who regret the fall of Rome, remember that these invulnerable barbarians were the progenitors of modern Europe. Nor can it be forgotten how much Europe thus owes to the anti-immigration policy of China and the mighty structure that rendered it effective. As to-day the open-mouthed globe-trotter gazes in amazement at this monument of the unrequited labour of myriad hands, and is disposed to regard it a symbol of human folly and caprice, it will be well for him to bear in mind its importance in the world's history. To that wall Europe, as well as Japan, owes its modern greatness. It would be wide of the mark to pause now to inquire whether it would not have been better had the tribes of Asia been permitted to put into languishing China the virility they gave to Europe; but the inference is inevitable and affords abundant food for consideration. It is significant that Rome, the one other nation of old that regarded all outside its pale as barbarian, should have suffered from the hand of the only other nation inspired by a similar policy. Rome built a wall, two of them, to prevent the Kelts from mixing with the Romans, and the Romans never succeeded in subjugating Briton. So China preferred to receive her nourishment from within, and has remained in a state of stagnation ever since. It is clear that all nations are constantly in need of injections of new blood, and as much so to-day as of old. These barbaric invaders that poured in from the orient and overthrew proud and haughty Rome, soon assimilated the morals, the art, the literature, the government, the civilization, in fact all that was worth preserving, and handed them on to the tribes north of the Rhine and to Britain, thus utilizing Roman moral and intellectual wealth for a worthier cause than either Greece or Rome had done. Greece, whose ancestors had in turn been oriental, though at the zenith of her intellectual glory, yet lacked the moral ideal to survive, and had to hand all that was left of her greatness over to martial Rome. And then Rome, having exhausted herself in a glut of blood and vice, in spite of the glory of her art, literature and war, proved unfit for the making of Europe and of the modern world. And so the teeming tides of Goth and Hun removed her from her high place. Such is the lesson history teaches to those nations either unable or unwilling to welcome the natural increase of the human race, and to recognize the right of the children of men to multiply and replenish the earth. Wherever Rome did welcome the immigrant it was to conquer and enslave him. This was practically the same as to have rejected him, as China did. The result is ultimately the same. Rome has disappeared, and China has been suffering from arrested development for nearly three thousand years.

There can be no doubt, therefore, that nations owe most of their elements of greatness to immigration. This is certainly true of Great Britain, Germany and the United States, as well as of Japan. The cessation of immigration has caused a setback in France, Spain and Ireland. America is a good example of a new and mighty nation in its birth-throes through immigration. The only cry against the stranger in the United States to-day is that against the oriental immigrant; and this is the most dangerous attitude of all, seeing the flood-tides of immigration have always been oriental. Those now pouring into America from Europe are the progeny of oriental ancestors, only they are travelling around the world in the other direction. But having reached the Pacific, they must now stand ready to extend hands to their distant relations across the sea. Those who would invite the human stream from Europe and stem the tide from the east, would do well to take warning from the wall of China and the Roman wall from the Clyde to the Solway Firth, as well as from the anti-immigration policy of Japan in the days of her mediæval isolation and national retardation. Too narrow scruples in regard to immigration will put back a nation hopelessly in the race. The greatest nation of the futnre will undoubtedly be that nation which can most perfectly, and rapidly assimilate the civilizations of east

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and west. The opportunity is before America to-day, as it once was before Rome and China, though Japan is making a desperate effort to take the prize. Still, the advantage must remain with America for many a year yet, as she has the room and the attracting power of wealth and prosperity. The tribes of the earth are bound to meet and mingle, and even mix; it is only natural that they should. This inevitable mixing has gone on in Asia and in Europe, but so independently as to represent only half the truth, and half the capacity of man, both in looks and quality. The superman will never appear till the east and the west are one. This will never reach its consummation save through immigration, free and unrestricted. In welcoming the flood of European immigration, to the exclusion of the stream from Asia, the Anglo-Saxon people are diluting their blood with races too much akin to themselves and the result will be more like imbecility than moral and mental vigor. The rushing, money loving occidental needs the complement of the slow, patient and nature-loving oriental. The sallow, deathlike complexion of the west, needs the peach and olive tints of the orient. The utilitarianism of the occident wants the art and poetry of the east to adjust a balance between things necessary and things beautiful. Till a nation is ready to say to all other people, blest be the tie that binds, the future cannot be reassuring.

The fact is not to be ignored, however, that a good many whose opinions are not to be despised, although they take this view of the future, are nevertheless apprehensive that the attempt to welcome and absorb immigration, if not controlled to moderation, may result at last, if not in being absorbed, yet in some untoward international collision. Stress is laid upon the fact that not only has the main stream of immigration been oriental, but the nations proving unequal to receiving it, have always been received by it and overwhelmed. India failed to assimilate the flood pouring in from Arabia and became over-run, and the Arabs in turn gave way to the British. China alone succeeded in keeping out the westward wave of migration, and as a penalty became stagnant and sterile for centuries. Every tribe of the sunrise islands had in time to bow before the onsweeping hordes of the Yamato. European history repeats the same story. Europe failed to receive the Ostrogoths and they removed the sceptre from Greece and Rome. Subsequent powers succeeded in keeping the Saracens out, but the Eastern question was thereby created, and war has marked the whole course of central Asian history, and peace is not yet. The records of Egypt, Assyria and other buried nations show that their funeral rites were performed by the people they refused to welcome and assimilate. Thus through all history as well as biology, natural selection enforces itself, and all who fail to abide by its too often whimsical choice, must expect to pass away. Failure to survive fortunately does not in this case necessarily mean annihilation; for when the greater overcomes the lesser, all that is worth survival in the subject nation will become absorbed by the conqueror and go to make up the working ideal essential to racial supremacy, till a still worthier race appears. Thus every great race is a very complex composition, made up of the best of many that are gone and forgotten. Truth is independent of race or clan, and is immortal. In proportion as a nation incarnates universal truth it will prevail and survive. But no one race is great enough to receive and live the incarnate truth. Only as races and nations mix can they produce the superman.

There cannot, therefore, be the national danger in modern immigration, that there so often was in the international comminglings of former times. Immigration is still oriental, as it has always been. The tribes pouring into America and Canada from Europe are but the overflow from the original stream issuing from the orient. They are the flotsam and jetsam that failed to find haven or lodgement in the seething mass of humanity scrambling for existence in over-populated regions of Europe. The overflow naturally runs to the regions of least resistance, that is, to the less populated regions of the world, till humanity finds its level. Such move-

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ments can only be checked by some artificial dam, which being artificial and contrary to nature, will in time burst and drown those who raised it. The immigration of to-day in a natural and unrestricted form, is no tidal wave sweeping in with disastrous effect upon helpless and peaceful settlements; it is but a stream of refreshing variation to enrich the blood and renew the sinew. No doubt every race likes to assert a predominance, if it can; but natural selection sees to the result, and it is thus in safe hands. In vast areas like the United States there can be no great danger; for all new races soon become absorbed in the nation which, itself, follows a common ideal wherein nothing but manly vigor and moral superiority counts. The world is now permanently parcelled out to such a degree that immigration cannot readily effect the ruling rights of nations. The real danger point lies in places like China, India, Turkey and regions where the floods of immigration never turn. Immigration is to a nation what the Nile inundations were to Egypt. The only national danger greater than failure to attract immigrants is that of building a wall against them when they come. Immigration in our day may influence and modify the civilization into which it flows, but it cannot dominate or impose itself upon its hosts as in former times. Indeed the immigrant of modern times, if he would be genuine, must be ready to bid his fatherland farewell forever, and lose himself as one of the nation wherein he finds himself. One of the more serious objections to oriental immigration in the west is that it too often fails to mix. It is said that the citizen of Japan in America remains a Japanese still, nor will the Chinese be happy to live in other than his own way. And thus, since the oriental immigrant cannot dominate occidental civilization, as he has done the greater number of nations he has overflown in the past, he remains a daub on the face of the west.

Consequently the question of capacity to assimllate is one of the most important facing the oriental races to-day. Until the oriental immigrant is ready and willing to abandon allegiance to his ruler, and his home and country, and to become an American or Canadian, he will fail to find welcome in those countries. More important still is his capacity to conform to customs, manners and morals of the country he adopts as his own. In matters of immigration objections based on grounds of colour, race, religion or ignorance can never be seriously considered by an highly civilized nation; but matters moral and spiritual are vital to a nation and can never be wisely or safely ignored, Until the oriental immigrant cultivates a moral and spiritual ideal similar to that of the people among whom he would cast his lot, he will be incapable of mixing harmoniously with them. This is a question to which the average immigrant is not likely to devote much attention; and consequently it devolves upon the governments of the nations concerned to see to it that, as moral and spiritual forces win a man's way in modern times, instead of the sword as in times of old, the nation must give attention to education, and do something to prepare the oriental immigrant for amicable intercourse with the people to whom he is sent. In a country like Japan where English is taught in all the secondary and higher schools, much is being done in the direction indicated; but unhappily this does not much affect the class of people usually comprising those migrating to English speaking countries. Until Anglo-Saxon ideals of religion, morality and general civilization are brought formally to the attention of the masses, the tendency to mix will not receive the impetus that it should. But Japan is approaching nearer to Anglo-Saxon ideals than any other oriental country, and the government is doing more to render its subjects agreeable visitors to other countries than other countries are doing to welcome the Japanese immigrant. In welcoming the European immigrant the English speaking people are encouraging a mixture too much like themselves; but in welcoming the Japanese race, the Anglo-Saxon peoples are receiving a new and vigorous blend that will go to the future greatness of the race.

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THE JAPANESE MASSEUR

"ANON"

IT has been an unbroken custom from ancient times for the blind of Japan to earn a livelihood by going about doing massage. Some of them, especially females, attempt to gain a penny by strolling about playing the *samisen*, but the great majority depend upon massage. Visitors to Japan have no doubt been struck by the peculiarly sweet notes of a flute along the streets at night, and wondered what it meant. But any who happen to be walking on the street at such a moment will see a poor blind man or woman groping along with a stick in one hand and the tiny flute in the other, with which the notes alluded to are made. This is the blind shampooer, as he is sometimes called, and any one who has over-exercised and has stiff muscles, or some one that cannot sleep, may call in the masseur and have such a pleasant experience as will soon send the sleepless into soft and unbroken dreams. The charge is only a farthing or so, so small indeed that even the poorest can afford it.

There is good reason to believe that this custom has prevailed among the blind of Japan ever since the sixth century, when it was probably introduced from China. At the time of its origin there was a kind of Health Bureau, of which the ***ammahs***, or massagists, were officials, and were used to promote bodily health. In the time of the great *Taiko* Hideyoshi we have mention of one Sonoda Michiyasu, who practised massage; and when the Japanese expedition went to Korea, one of the prisoners secured was a skilled Chinese masseur named Go Rintatsu; and his arrival in Japan was the signal for a revival of the art. One Yamase Takuichi learned the art of massage from this authority and became a great expert in it; and so it has been transmitted from teacher to pupil down through the centuries. Some of these blind massagists have been men of exceptional character and genius, notably Sugiyama Maichi, whose ability and personality were widely known and appreciated through the Empire. Tokugawa Tsunayoshi, the fifth Shogun, appointed Sugiyama as physician to himself, and always seemed to find relief from his treatment in time of illness. Once, being especially pleased by the relief afforded, the Shogun asked the masseur to suggest anything he pleased and it should be done. Sugiyama appeared to doubt the possibility of such an offer being real, so he asked the Shogun whether he really meant it. This attitude seemed to annoy the great man, and he reiterated positively his offer, and chided the masseur for doubting him. "Well," said Sugiyama at last, "it is indeed a great honour your Exhalted Person bestows upon me; and if you really mean to grant me what most of all I should like, be pleased to let me have one of your eyes, that I may be relieved of my affliction." The Shogun was much at a loss how to answer, and replied that he would take time for an answer. After consulting with retainers and wise men, the Shogun recived a suggestion from one of them to the effect that there was a district in Yedo called *Hitotsume* (one eye) and it would be advisable to compromise the offer by giving this piece of land to the blind man. And this the Shogun did. Suddenly finding himself in possession ot landed property Sugiyama became a man of wealth and position, and was further rewarded by a grant of 800 ***koku*** of rice annually from the government. So great was the influence of this blind

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masseur on the life of his time, that his system of massage became the one generally practised throughout the country.

Another system, known as the Yoshida method, came into vogue later. A man of this name visited China for the purpose of learning something more about the art, and returned well versed in the latest science of it, with the additional acquirement of acupuncture. The Yoshida system now known in Japan is not the one referred to above, but one introduced by a later person of that name, the system formerly passing under the name having died out. The later Yoshida was a blind physician who became a great expert in the art of massage, and most of the blind massagists now take up the method followed by him. Even now one of the greatest massagists in Tokyo is Yoshida Kyuan of Nihonbashi, the third from the great ancestor who introduced the system. As all who practise the Yoshida system are not blind, they have an advantage over their less fortunate rivals, and get more to do. There are two or three other systems practised here and there in Japan, but they are insignificant compared with those mentioned. There is now indeed a kind of massage Trust in Japan, called the Tokyo *Shin-kyu-ji-kwai*, which regulates the arts of acupuncture, Moxa applications and massage. Of this organization Yoshida Kyuan is president.

The method adopted by the Japanese shampooer is interesting, and is said to be effective. The masseur rubs and pummels in much the same manner as his fellow-massagist of the West, but he has his own way of doing these things. Most of the massagists go through their operations in the mechanical manner they were taught, whithout exercising much intelligence or initiative. Whether the work is properly and scientifically performed depends altogether on the teacher. They have a theory that the muscular parts of the body must be rubbed with the finger tips and other parts smacked with the palms. and some probe the muscles with their elbows. It is remarkable how many Japanese yet resort to being punctured with needles as a means of cure for certain troubles. The moxa is yet frequently used, too, judging by the marks one sees on the exposed parts of laborers aud others.

The Japanese shampooer has to go through a long and regular course of training as an apprentice before he is allowed to practise. They enter usually at the age of twelve, and go on for about seven years. For the first three years they lodge with the master-massagist, who feeds and clothes them, after which they are permitted to go out to cases and the money obtained has to be handed over to the head of the establishment. Having completed the term of apprenticeship, they apply to the police for the necessary license, and start out independently. The certificate is not granted without examination. They must also have the consent of the massage Trust. There is a certain etiquette that must be observed by all graduates; for instance, none of them can set up in the neighborhood of the master, the distanee being interpreted as anything within 360 feet of his house. The old custom of dividing massagists into classes and ranks and treating them with respect accordingly, has now been abandoned, and all rank alike, so long as they pass the required examinations and graduate. Those who are professionals of this kind get from 50 *sen* an hour for their treatment. This applies chiefly to the Yoshida massagists who are not blind; the blind get a very small fee, not more than 8 *sen* an hour. They cannot make more than 8 or 9 *yen* a month. though a few of the more expert blind ones make as much as 20 *yen* a month, Their lives are hard, and, on the whole, pitiable. There are about 60,000 shampooers of the Yoshida system in the Empire, some 2.500 of whom are in Tokyo. Of blind massagists there are about 20,000 in the whole country, with about 600 of them in the capital. The blind massagist, as a rule, marries a wife likewise afflicted. The degree in which the work of a massagist is appreciated by the Japanese, may be inferred from the fact that the late Emperor always had such among the physicians of the Imperial Court.

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SCHOOL FOR TEACHING THE BLIND

BLIND MASSEUR ON HIS ROUNDS

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JAPAN AND AUSTRALIA

By "J"

AUSTRALIA has always had an unusual attraction for the Japanese as a place of immigration, not only because of its agreeable climate, in many ways much like their own, but because of its convenient proximity as a vent for surplus population. At present relations between the two countries are more commercial than neighbourly, but this phase will pass as the Australians come to know Japan better, not only as a competitor but of a race as great and as civilized as their own. With her people increasing at the rate of over half a million a year Japan is naturally obliged to seek an outlet for those who wish to go abroad. Hitherto most of the emigrants from Japan have been going into the more sparsely settled regions of the earth, preferably to California, Canada and Australia; but since these countries have been putting the ban on Asiatic immigration, the Japanese have turned their attention to South America and their own new colonial possessions. It would be too bad, however, if such growing countries as Canada and Australia should lose the rich tincture which Japan is able to contribute to their virility and civilzation. There is an aspect of national resource in both these British territories which none can do more to develop than the Japanese. They have all that capacity for industry in detail that is essential to good gardeners, labourers and workmen generally. In California they can outdo the European immigrant every time. There is no doubt that the land that rejects the Japanese settler is biting its nose to spite its face, so to speak. Such a land is preventing its unoccupied territories from filling up with a thrifty and industrious population, and retarding the development of its resources as well as the progress of its exports to a large consuming country like Japan.

There is no doubt that the Japanese can endure the more tropical regions of Australia more successfully than any European race. If that section of the Commonwealth requires the assistance of aliens to reach its full consummation, no better immigrants than the Japanese can be had. Moreover, the world has now reached a degree of humaneness where a country cannot consider itself alone in deciding what immigrants it shall and shall not admit. The day will soon be here when nations must either cut off all communication with their neighbours or be willing to associate with them on equal terms. It is very difficult as well as awkward to do business with a man whom you are unable to welcome as a guest. To assume a dog-in-the-manger attitude toward Japan is not going to work well in the long run. Nations must fill up their waste places themselves or be willing to welcome guests into them, especially when the guests are in want of room. The population of Australia is scarcely 5,000,000, of whom not more than 200,000 are aborigines with about 4,000 Asiatics. What is such a population in a territory of 2,973,000 square miles? It is only a little over one to the square mile, while Japan already has more than 300 to the same space. It is evident that in spite of much money spent on advertising the country as a de-

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sirable place for immigration Australia is unable to persuade a sufficient number of settlers to accept her liberal inducements. If they cannot persuade those who won't they must accept those who will. It is certain that the present attitude cannot forever continue.

Whether the so-called white race will ultimately be able to decide where all the other colours are to live on this earth, is a question that time will answer. It would, however, be most unlike the tricks of evolution to give one colour preponderance in the scheme of things. If we have learned anything from evolution at all it is that nature pays a good deal more attent to quality and capacity, than to race or colour. The fittest will survive, no matter what scruples a nation may have as to complexion. The colour of the Greeks and Romans did not save them from the penalty their pride and sloth brought upon them. In such lands as Mexico and South America the haughty European already has lost his whiteness, and the population of the United States is also becoming so mixed that it is a question whether the cake will be white when baked. Even now the Japanese are white compared with some of the tribes of Europe. The Japanese lady of education is no less white-skinned than the Italian or Spanish lady. Likewise the average Japanese is scarcely less darker in complexion than the average European with black hair and eyes. In any case to talk of attempting to preserve any special colour in a land of tropical climate is to talk nonsense. I repeat that the persisting, all-absorbing element of the future will not be colour but character, for colour depends on climate but character depends on men, something greater than sun or clime. No one will deny that the Japanese have shown themselves men. In all that they have undertaken to do they have proved equal to those who regard them as inferior ; and there is no doubt that the day will come when they will be welcomed not only in north Australia but to any part of the Commonwealth, as well as to all parts of America, Canada and the West. It is safe to say that even to-day Australia is the poorer for her exclusion of the Japanese.

Certain it is that the time must come when Japan and Australia will be drawn closer and closer together, and they might as well make up their minds first as last to take it all in good part and to promote a reciprocal spirit. Already Japan buys more from Australia than from almost any other one country. Last year her imports from the Commonwealth amounted to over 13,000,000 *yen* in value, which indicates an increase of no less than 966 per cent compared with ten years ago. And Japan's exports to Australia last year totaled over 9,000,000 *yen*, representing an increased percentage of 157 compared with the year 1903. The largest item of purchase from Australia is naturally wool, of which Japan herself produces practically none; and with the present rapid development in her woolen industry the imports of this article from Australia last year was something over 8,000,000 *yen* ; and there is no doubt that Australia will continue to be Japan's main source of supply. The demand for woolen goods in Japan is growing enormously, as the whole nation is beginning to realize the importance of being more comfortable and warm in winter as a protection in the thin houses of the country, and a precaution against disease.

In time, too, Japan will look more and more to Australia for her meat supplies. The nation is just beginning to wake up to the importance of meat diet, the example being set to a large extent by the army and navy. The meat supply at present is not only inadequate but expensive and inferior. The nation as yet has no proper cold storage system for the reception of frozen meats from Australia. When this is inaugurated there is no doubt that the Australian shippers can put their frozen meat on the Japanese market cheaper and in better quality than anything of the kind now to be had in Japan. The cry for cheaper and better food is now both loud and persistent. The cost of living has gone up enormously in the last ten years, and rice, the common food of the people, was never higher than at present. A ready supply of cheap and wholesome meat, would be an inestimable benefit to the poor of a populous

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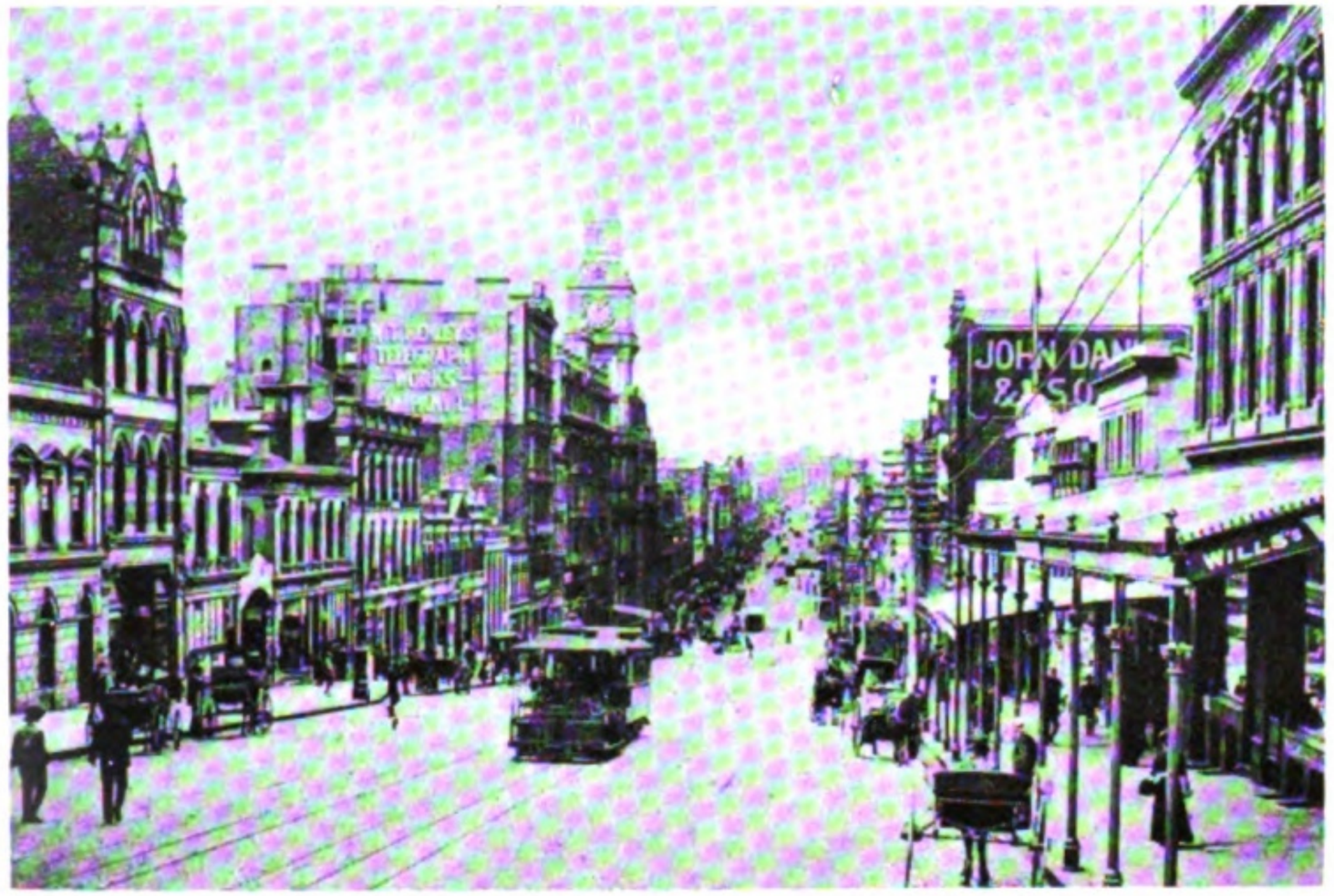
KING WILLIAM STREET, ADELAIDE

CHRISTCHURCH, N. Z.



BOURKE STREET, MELBOURNE

IN NORTH AUSTRALIA

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OPENING PEARL OYSTERS,
THURSDAY ISLAND

MAORI GIRLS

AUSTRALIAN FOREST

OSTRICH FARM

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country like Japan. One of the best ways to hurry on this desirable eventuality is to let more of the Japanese go to Australia where they can sample Australian products and commend them to their fellow countrymen at home. It is to be hoped that e'er long Japan will have the same system of cold storage that is to be seen at Manila and Hongkong, and then there will be some prospect of being able to have some good Australian beef and mutton once in a while.

There is already a good consumption of Australian bacon, butter and canned fruits, though with the increase of dairying in Japan, it is not likely that the imports of butter will increase. Fruit cultivation and bacon-curing are also coming on ; so the main increase will be in wool and meats, we may suppose. The Japanese are also taking to wearing boots and shoes, and the use of leather for other purposes is also an increasing feature of the nation's progress, so that the import of hides and leather must be a matter of great importance to a country with very few animals furnishg this material. In turn Japan can supply Australia with tea, silk, copper, rice and camphor, as well as numerous other necessities the Commonwealth cannot so conveniently or cheaply secure elsewhere.

UNWELCOME DAWN

When morning dawns

Unseasonably the cock crows ;

Then my love yawns

And he rises and goes !

Would that a fox

Might devour all cocks !

Narihira

Tran. by J. Ingram Bryan.

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PROGRESS OF ELECTRICAL ENTERPRISE IN JAPAN

By K. Y.

PASSENGERS between Tokyo and Yokohama by rail will notice a large electric plant on the banks of the Tama river near Kawasaki station. This is the power-house and factory of the Tokyo Electric Company, the largest bulb manufacturing concern in the Far East, and as efficiently equipped as any factory of the kind to be found even in the west. This splendid plant, towering high above the ancient and historic plain of Musashi, marks a new era in the progress of electric enterprise in Japan.

The origin of this magnificent and successful undertaking was simple. At a certain banquet in Tokyo two Japanese gentlemen who chanced to find themselve companions at table, began to talk about various matters, when one of them, attracted by the brilliant light of a 'Tungsten' bulb, remarked: "Yes, it is a splendid light, indeed; but I venture to say it was not made in Japan. Like most other things, it is probably imported." And so it turned out to be, — *imported*, and from Germany. Then the two men began to wonder why it was that such necessities of modern civilization could not be made just as well in Japan. One of them went further and said that even the wine they were drinking had to be imported; yes, and the very glass out of which they were drinking the wine. Well, this is why the great Electric Company began, and this is why the shares soon rose to 250 *yen* each. The Tokyo Electric Company now stands sixth among the electric companies of the world. The company paid a 20 % dividend for the last half year. The company now proposes to increase its capital from 1,600,000 *yen* to 3,600,000; 1,000,000 of which is to be raised from reserve funds saved by a reduction of the dividend.

One of the most remarkable indications of achievement in relation to the Tokyo Electric Company is that since its organization more than ninty per cent of the electric bulbs used in Japan are made at home. There are, of course, several other plants turning out electric lamps. The Osaka Electric Stock Company with a capital of 1,000,000 *yen*, which for some time had been a close rival of the Tokyo Company, has now been amalgamated with the latter; and these in Osaka at present doing an independent business are the Japan Electric Bulb Company, and the Kaei Company, as well as the Kashi Company, and some other small firms. There are also several important electric companies in Tokyo, such as the Imperial Electric Company and the Koto Company, while in Yokohama there is another company doing an extensive business. None of these, however, can be compared with the Tokyo Electric Company.

The prospects of this kind of electrical enterprise in Japan may be inferred from the immense demand for lamps; the number used annually at present is about 13,000,000 valued at some 4,000,000 *yen*; and of this number about 1,300,000 are imported, the value being about 400,000 *yen*. Most of the imports in electric lamps come through German and Austrian companies; but as already intimated, more than 90 per cent of the bulbs are now made in Japan. The Tokyo Electric Company supplies about 67 per cent of the 90 per cent turned out in Japan.

The progress of the Tokyo Electric Company has been greatly furthered by coöperation of the General Electric Company of Schenectady, New York. This infusion of foreign capital was new life to the company. The scientist of the company has been Dr. Fujioka, a

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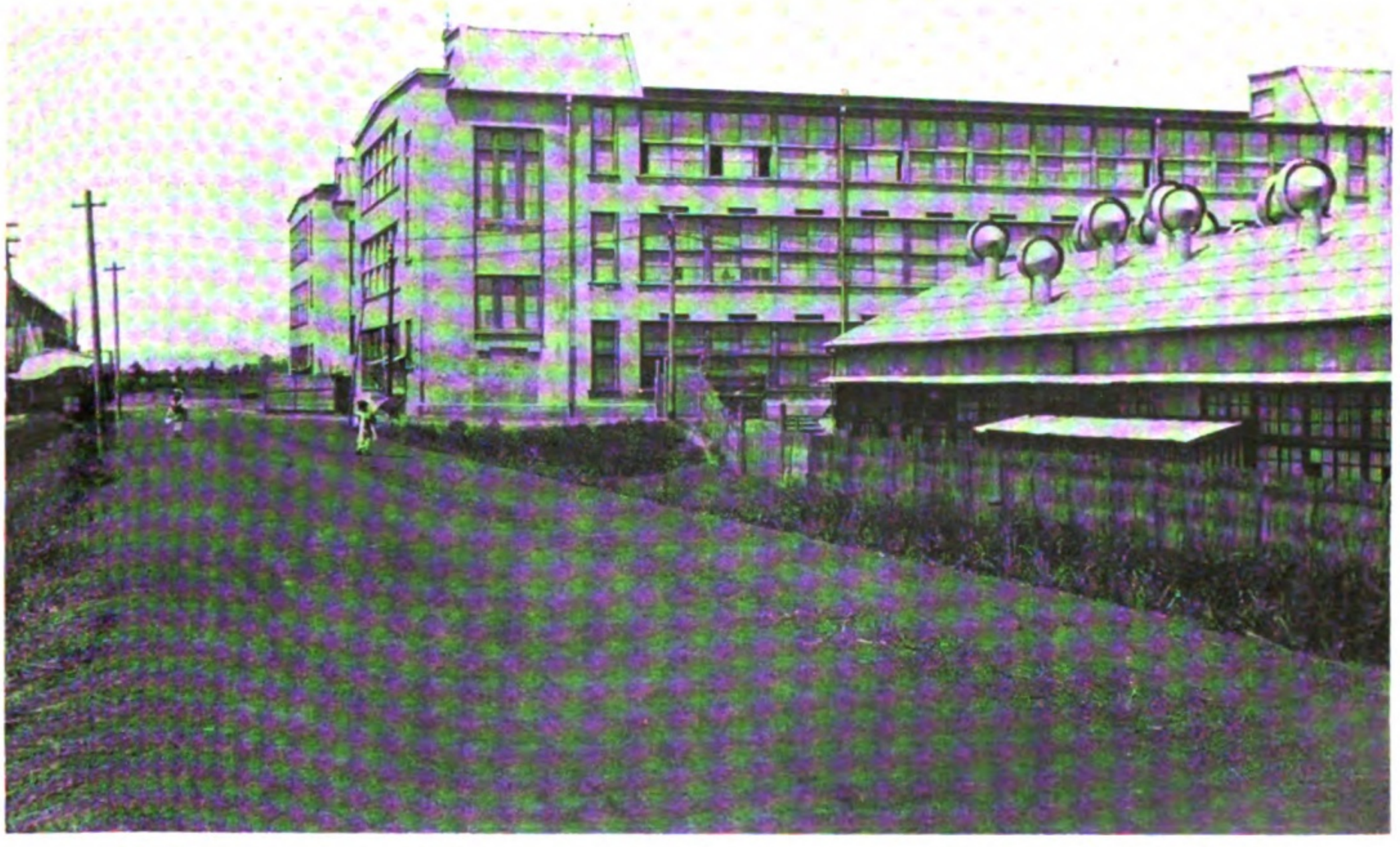
THE TOKYO ELECTRIC CO., KAWASAKI, NEAR TOKYO



MAIN BUILDING, TOKYO ELECTRIC COMPANY, KAWASAKI, NEAR TOKYO

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BULB ROOM

TESTING ROOM

WORKS OF THE TOKYO ELECTRIC COMPANY

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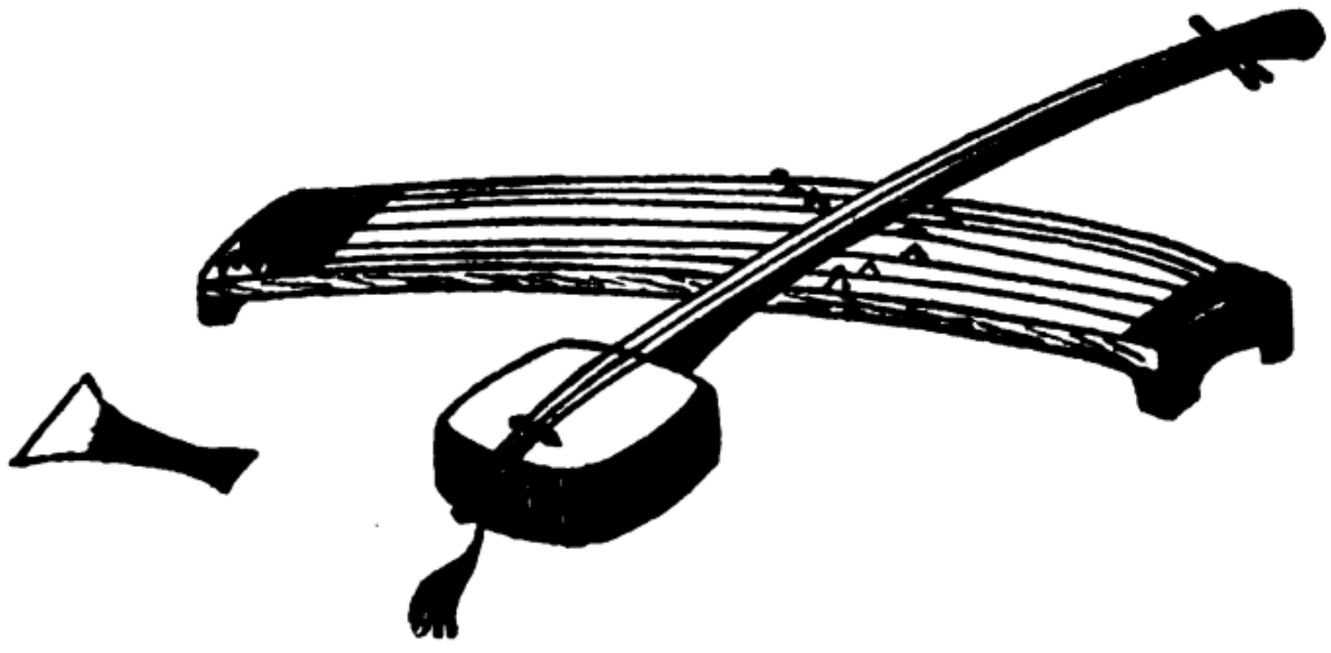
graduate of the Tokyo Imperial University, who studied electrical science in Europe and America. In the early days of the company a drawback was the low duty on foreign imports and the high cost of output in Japan, and there was a loss of about five *sen* on each lamp in order to compete with foreign imported bulbs. While the cost price of lamps made by the company was 22 *sen*, the foreign-made bulbs were selling at 17 *sen*. But through the persistent effort and skill of Dr. Fujioka great improvements were made in methods of manufacture, and in time a capacity for successful competition was acquired. Owing to depression in German electrical circles at that time the Company was able to reach an understanding with European manufacturers as to a fixed price in Japan. While the Japanese company was considering further coöperation with German firms the opportunity of entering into partnership with the General Electric Company opened, and the Tokyo Company was not slow to take advantage of it. This resulted in bringing up the capital to the present amount and practically placed the company on an independent basis. Manufacture according to the latest modern methods was much facilitated by the arrival of an expert from the General Electric Company, Mr. Landor, whose skill has been shown in many ways. At the commencement of the period of coöperation the company was paying no dividend; but after a short time it paid 10 per cent, later on 12 per cent, and recently no less than 20 per cent. The success of the company must be ascribed largely to the skill and perseverance of the management and higher officials, and especially to the harmonious coöperation of the Japanese and foreign directors and experts, something that is generally supposed to be difficult if not impossible. The Tokyo Electric Company is a monument to the grand possibility of joint enterprise between Japanese and foreigners working successfully and paying good dividends. To coöperate successfully in Japanese enterprise a foreigner must have much wisdom and prudence so as to understand Japanese customs and respect them, while the Japanese must have an equal respect for the skill and efficiency of foreign assistance. Perhaps the main reason for the remarkable harmony prevailing in the Tokyo Electric Company is that the chief officials on both sides are gentlemen.

The Tokyo Electric Company now employs some 200 skilled artisans and about 1,900 general employes, and turns out daily 350,000 Tungsten bulbs and 150,000 of ordinary lamps. In addition to the help given by Dr. Fujioka, the names of Mr. Nagatomi and Mr. Tamura, as well as those of Mr. Kawasaki and Mr. Tachikawa, must be mentioned as having done much for the progress of the company. Mr. Yoshio Shinjo has also rendered excellent expert service in the manufacturing department. On the whole the prospects of the Tokyo Electric Company are of the brightest, and the nation may depend upon its meeting the ever increasing demand as the progress of electric illumination continues to make its way even to the smallest towns of the Empire.



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JAPAN'S TRADE WITH SOUTH AFRICA

By N. J.

A recent feature of Japan's foreign trade is its extension in the direction of South Africa. There had for some time, of course, been a slight export to Africa, but Japanese goods in that country had been regarded chiefly as in the nature of luxuries. Lately, however, there has been a marked change, and British ladies in South Africa are arraying themselves in gowns of Japanese silk, and Japanese *kimono* are being widely adopted for dressing gowns and bath robes, and there is every prospect that the demand will increase. Exporters to South Africa have not as yet displayed any very great acuteness in taste and the purchasing public has not been wholly satisfied either in quality or design, but this defect will in time be remedied. It is rather difficult for Japanese manufacturers to produce the variety of designs to be seen in Europe, or even to ensure the same fastness of color in all shades; but the attempt is being made with some degree of success.

Such practical articles as rattan and bamboo baskets and trunks are in increasing demand, the export last year equalling some £2,959 in value. Out of the £25,731 worth of beads imported by South Africa last year, Japan supplied goods to the value of £6,600. India and China also take a large share of Japanese manufacture in beads; and most of them at present come from the little village of Kuzunoba in Idzumi. If the demand keeps up no doubt the output will greatly develop. South Africa also demands a large importation of brushes. Out of a total import of £67,094 last year, Japanese exports amounted to about £600 only, the principal varieties being tooth and hair brushes. British, German and French goods in this line still lead in South Africa, but Japan has hopes of running a close competition.

In clocks and watches, too, the Japanese enjoy a growing trade with South Africa. Last year that country imported these articles to the value of £90,234, of which Japan's share was only £98. In cotton piece-goods the outlook is more hopeful, the value of these exports to South Africa last year reaching £2,171, which may seem but a paltry sum compared with the total of cotton imports, which was £1,763,740; but it is a beginning, and shows every sign of permanent increase. As yet Japanese cottons are a little too coarse and common to suit the taste of the market, but in cotton crêpe and pyjama material there is prospect of successful competition from the start, and other changes will be brought about later. In the matter of cotton underwear, too, the Japanese goods are holding their own well. So far their chief virtue appears to be their inexpensiveness, which has no small attraction for the coloured population. The total value of these exports last year to South Africa was about £21,119. In towels and cushion covers and table cloths, also there was a considerable export, amounting in all to £2,281.

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In drugs the largest item was naturally camphor, which amounted in value to £1,370; and there is good hope of an increasing demand. The import in Japanese Iodide of Potash has fallen off considerably owing to the comparatively high price. In earthenware and porcelain there is some sign of progress. The value of that Japan supplied last year was £4,981 out of a total importation of £150,774. In feathers, too, Japan sent an export to the value of £556, the goods being used chiefly for pillows. In the matter of canned goods Japanese exports to South Africa have only just begun. Last year sardines to the value of some £161 were imported by the South African people. There is a growing demand for Japanese ginger, and the value of last year's import was £1,175. In tea Japan has suffered strong competition from Ceylon, and has been able to do little or nothing as yet. Carpets and matting have been imported to the extent of £2,285, with hope of greater increase. There was also a small importation of glass bottles from Japan. In hats and caps Japan sent goods to the value of £151; and the outlook is very promising, especially for the Formosan panama hat.

In linen drawn-work there was a good demand last year; and there appears to be a hopeful future for Japanese matches. In silk goods Japan last year sent exports to the value of £13,098, which, out of a total importation valued at £56,273, was not so bad. Most of the material was *habutae*. In small goods such as silk handkerchiefs, shawls and so on, there was a very encouraging increase; the total from Japan in these goods amounting to over £20,000. Japan also supplies a good proportion of the South African import of paper napkins, as well as an increasing demand for shell buttons.

Before Japan can hope for any great increase of trade with South Africa she must, of course, be able to buy as well as sell in dealing with that country. There is a growing demand in Japan for certain kinds of bark, wool, ostrich feathers, as well as diamonds; and the future should see an increasing importation of such goods to Japan. Absence of facilities of communication is at present one of the most serious drawbacks to mutual trade between the two countries. A good deal of the trade in South Africa has to be carried out by means of agents and commercial travellers, who carry samples and take orders; and these have to a great extent ignored Japanese goods or found them inconvenient to handle. Many of the importing houses, too, are owned by British capitalists who do not give them absolute freedom as to what goods they shall deal in or import. It will be necessary to the interests of Japanese trade to establish good connections in South Africa. Some of the Japanese exporters are talking of the advisability of establishing a trading association to promote exportation to South Africa, sending agents to that country with samples to take orders. Japan has so far been too passive in regard to trade with South Africa; there must be more aggressive operation so as to extend the market for Japanese goods. The Japanse are too apt to assume that a successful manufacturer is necessarily a successful exporter, which is far from always being the case. Reliable and efficient agents are essential.

The only Japanese firm at present operating in South Africa is that of

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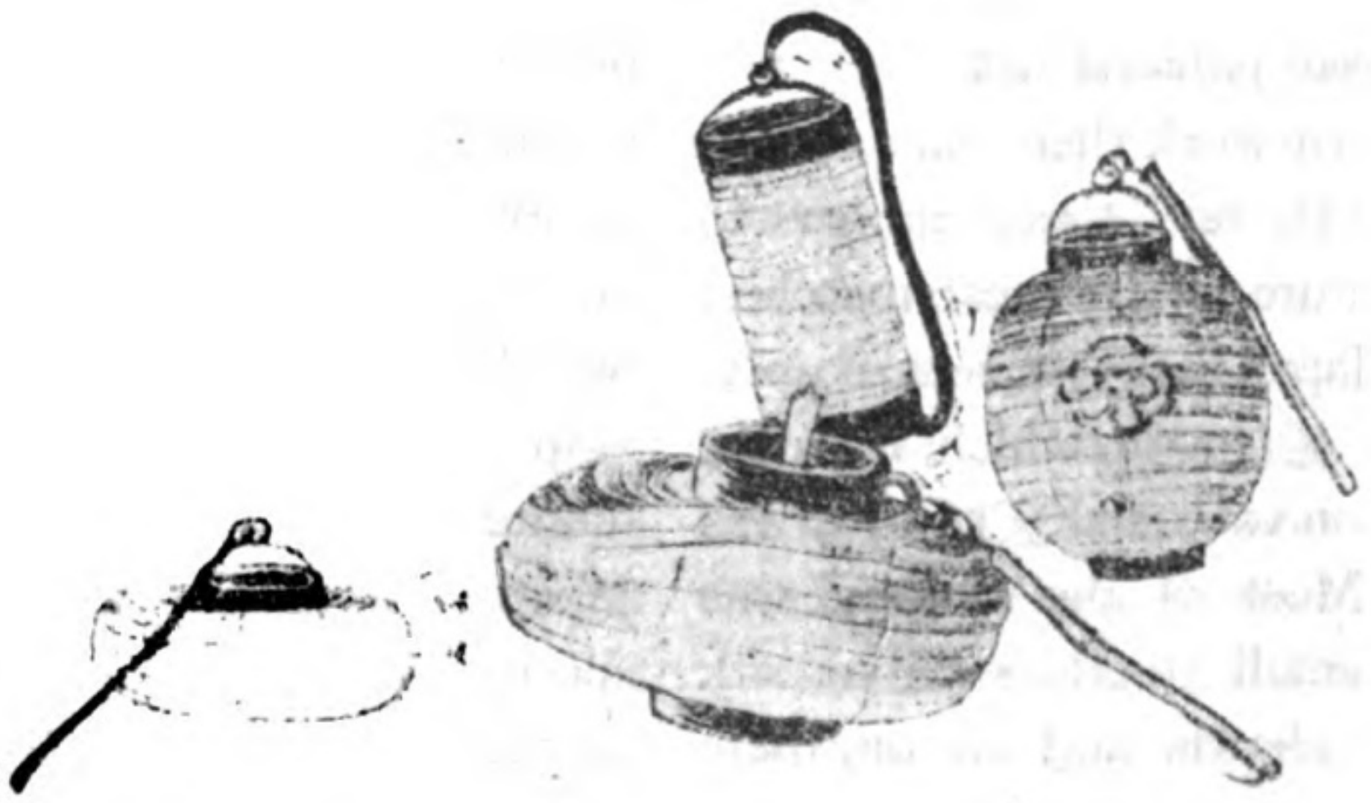
Furuya & Co., which began business at Cape Town in 1898; and through this house most of the Japanese goods have been introduced. The fact that there is but one Japanese firm in that country shows how little interest Japanese take in the great continent, having from of old regarded it as a spot too distant and savage to be attractive as a field of trade. The immigration laws, too, are very restrictive, no one unable to write English being permitted to settle, and he must have in his possession at least £20 on landing. Travellers, however, are free to go where they will and do business. Only those Japanese who have gone through a course of higher education are eligible for settlement in South Africa. Another obstacle to Japanese trade is the necesssity of taking out a commercial license in South Africa; and as the Municipality has the right to refuse this unless all the councillors are in favor of the applicant, it is easy to place difficulties in the way. The general tendency in south Africa is toward an anti-Asiatic policy. In the Transvaal only those enjoying permanent residence in the state are allowed to participate in commerce, which is practically prohibitive to Japanese. In Natal, too, a commercial license is necessary, and it is not easy for people from Asia to obtain it. The firm of Furuya & Co. have experienced much inconvenience in sending agents through the country on account of various restrictions placed upon Asiatics.

Most of the banks in South Africa do no business with Japan, and organs of monetary circulation in that direction are sluggish. They usually insist on drawing bills on their head offices in London. Goods have to be sent to Calcutta where they are trans-shipped in going either way; and there is also a line from Hongkong to South Africa. A Japanese ship goes usually once a year to South Africa, taking Japanese goods; but while there are various means of shipping goods to South Africa from Japan, there is very little facility for importing goods from that country to Japan. On the return voyage most steamers load with coal at Durban for Calcutta or Bombay. British goods enjoy a special tariff with South Africa and so have an advantage over all other countries.



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DECEMBER FESTIVALS

By F. YAMAZAKI

ONE of the more universal December customs is what is known as *Susuhaki*, or house-cleaning, which is usually performed twice a year, but the big cleaning is in December as a preparation for the New Year. The finest day is chosen for the spree, and the sanitary authorities see to it that no one neglects to observe the custom. But when one sees his neighbor turning out all his furniture and everything in the house, he cannot very easily make himself the butt of the community by attempting to evade his duty. Thus there is no trouble about it; and the Japanese being naturally fond of cleanliness, are glad to join in all doing it on the same day and having it over with. As one passess along the street where *susuhaki* happens to be in process, there is no mistaking what it means. For when the Japanese clean house, they not only take out the furniture, but even the floors; and as the latter are made of straw matting. they have to be beaten, and sometimes the dust is something to avoid as well as to remember. Even the merchants have to do *osoji*, as it is sometimes called, which means, 'big cleaning,' and one sees their goods tumbled out topsy-turvy all along the side of the street. The poet Basho immortalized the custom in verse. One of his little epigrams refers to his sentiments when on a journey he had to put up at a hotel where they were engaged in the big cleaning. Another of his epigrams alludes to the confused jumble of household articles lining the streets, including ornaments, statues of Buddha and other gods all thrown together. It reads:

Susuhaki ya
Kami mo hotoke mo
Kusa no ue!

Lo housecleaning is here;
Gods of Buddha and Shinto
Are jumbled together
All on the grass!

A festival that takes place toward the end of December is known as *kamado-harai*, or the feast of the oven, or cooking stove. The *kamado* is a kind of firebox on which the rice pot is set to boil; and as all the food of the household is cooked on it, it becomes a sacred object and has a god of its own, the god of the *hibachi*, or firebox. Strictly speaking the *hibachi* is used for heating purposes, and the *kamado* for boiling or other kinds of cooking. During the last days of December the god of the pot-boiler ascends to the highest heaven to acquaint the supreme God with the doings of the family for the year. At that time the family calls in priests to offer prayers to the god of the oven to make as charitable a report as possible to headquarters. Though observed with great regularity during the Tokugawa era, it has of late somewhat fallen into disuse, especially in Tokyo and other places where the old method of cooking is giving way to the modern stove or gas cooker. Thus the god of the pot-boiler will have to change too, or he will be abandoned by his devotees.

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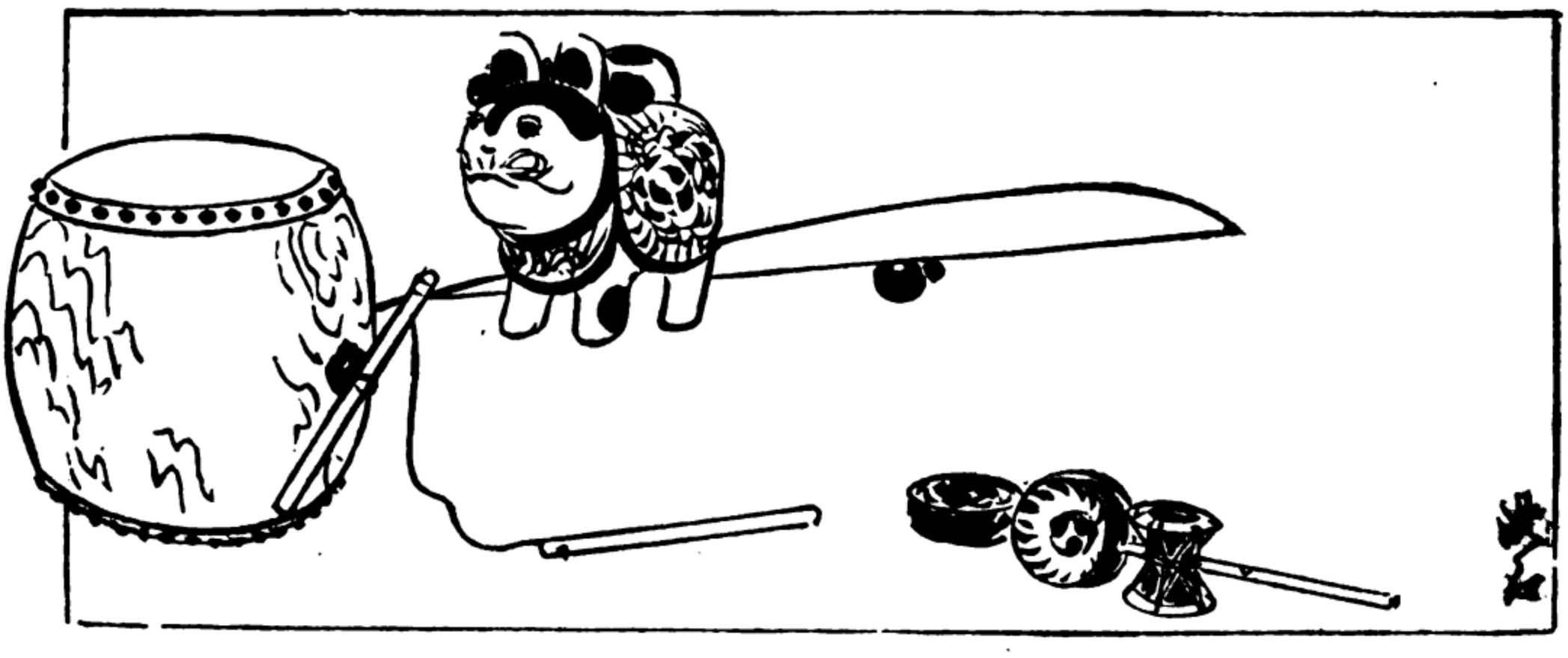
The festival of *Wakamegari-no-Shinji*, takes place on the 31st of December, and the chief center of the festival is at the Hayahito shrine in Shimonoseki. This is one of the oldest shrines in the Empire, being mentioned in the *kojiki*, the oldest of the national writings. From the shrine there runs down toward the sea and through a stone *torii* a flight of stone steps; they extend down into the water below the lowest tide mark, and how far they descend into the depths no one knows. On the day of the festival the shinto priests, all in their robes, go down the steps into the water till they reach the seaweed (*wakame*) some of which they secure and bring back with them, offering it in solemn ceremony before the god of the shrine next day. Tradition has it that from here the Empress Jingo set sail on her campaign to Korea. Before embarking the god of the *wakame* shrine gave her two jewels; and when she reached the Korean coast, she cast one into the sea and the tide arose and bore her fleet up on the shore, and the other jewel withdrew the waters and allowed them to leave their ships without taking to the water.

At the end of December, too, various markets are opened throughout the cities for the sale of decorations and signs used in celebrating the New Year. This custom is known as *toshi-no-ichi*. These markets are usually in the vicinity of temples or shrines; and thither crowds of old and young flock to make their purchases in order to put up a respectable appearance for the New Year. Even household utensils are included in the market; and as the Japanese have a passion for beginning the year with things new and clean, *spielers* cry aloud their wares, and do a roaring trade among the common people. Indeed there are few old ladies of Japan that could resist the temptation to buy something nice and new held up to attract knowing that it must be had in any case, probably, before the year had run. There are many Japanese, for example, who have a feeling that, somehow, to begin the New Year with an old broom, or an old meat-chopping-board, or an old toaster, would mar the sacredness of the years. It is something like the western passion for Easter bonnets.

And finally comes *bonenkai*, or the meeting to forget the past. A banquet is held to give the old year a good send-off. The head of the firm, or house, or family, invites his friends and dependents, and over the wine they drink to the obliteration of the wrongs and mistakes and hardships of the past, try to forget the increasing years of age, and to take as cheerful and hopeful an outlook on the future as possible.



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YEAR-END CUSTOMS,
BY ITCHO HANABUSA

YEAR-END MARKET
AT ASAKUSA TEMPLE, TOKUGA-
WA ERA, BY HARUNORI

YEAR-END MARKET TODAY

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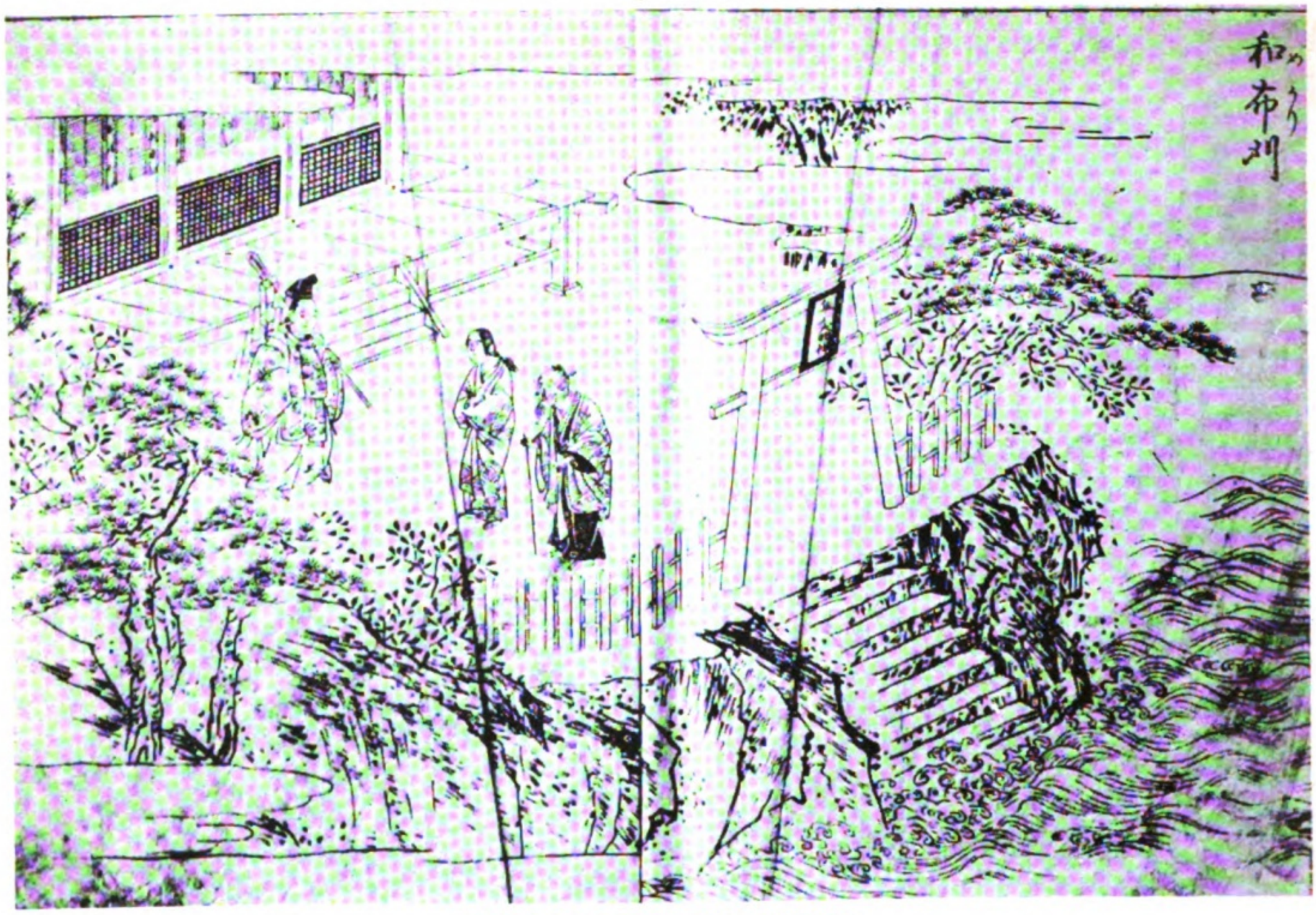
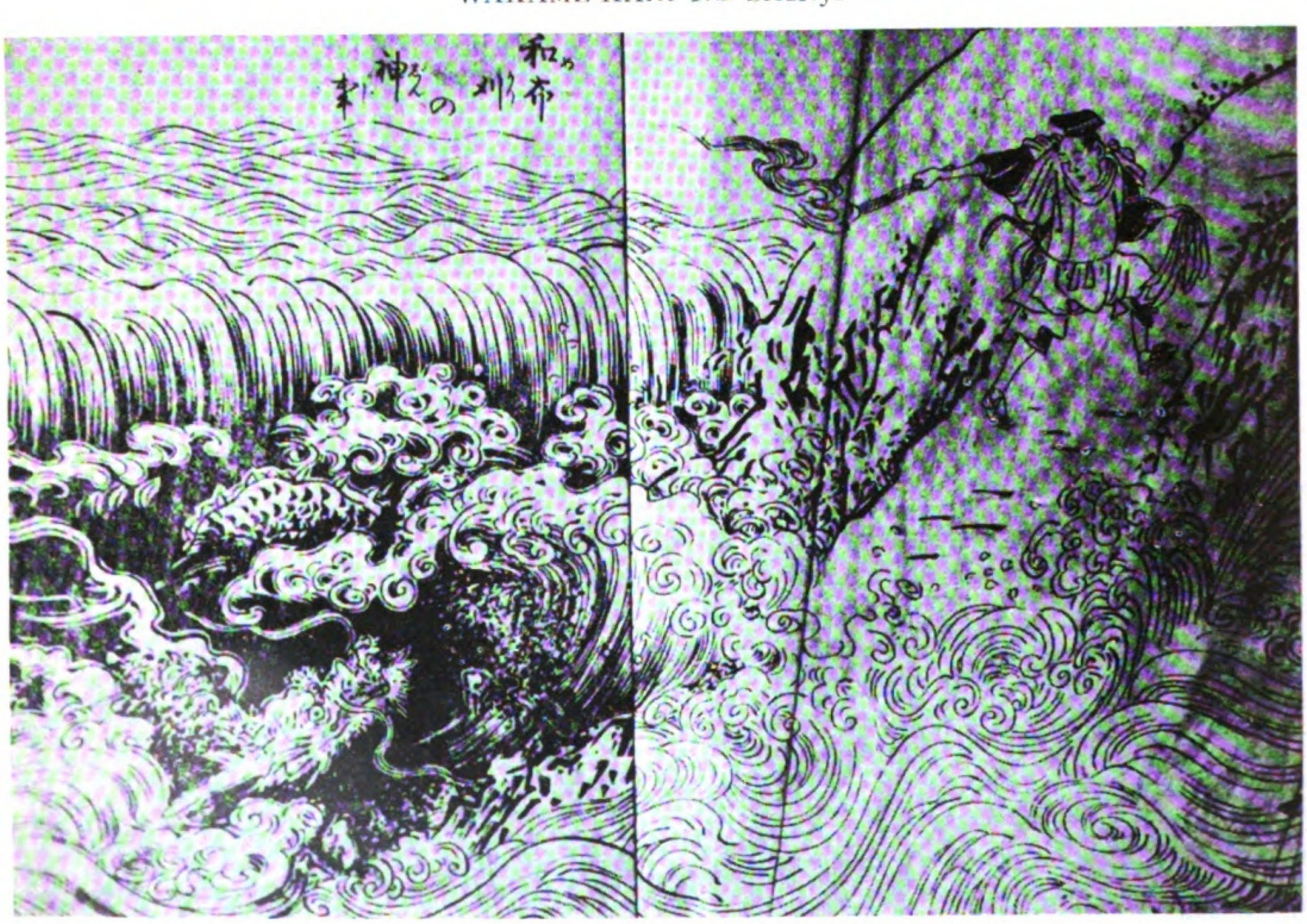


WAKAME-KARI NO SHINJI



DESCENDING TO CUT THE SEAWEED

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A SOLILOQUY OF FUKAKUSA GENSEI

AS for myself, I am not one of those sable-gowned priests, who, smitten with sorrow or suffering, have turned from the world in despair. It is true, my head is shaven according to the usage of the grave fraternity, but that is to save the worry and trouble of having to bind it up in a topknot times without number. I dwell in a lonely shanty, roofed with rushes and supported by pillars of bamboo, yet I am light of heart and happy.

Those who busy themselves about endless things, running to and fro in ceaseless toil and perturbation, are not their weary feet in pursuit of ignoble ends and selfish interests? They know nothing of the sad but sublime silence of the cherry-blossoms of Yoshino; and should they hear the plaintive, mellow warblings of the quails of Fukakusa, the only thought arising in their minds is, how delicious the feathered songsters would taste if properly roasted. Ah, what will be the end of hearts so sordid!

But this ceaseless restlessness, this flux and flow of things, is not limited to human circumstance. The fleecy clouds, born upon the dizzy mountain tops, are flying yonder, fast and far down the highways of the sky, and in their time will pour vernal showers upon the dull, dry earth. The wild deer in shady glens, break the fragile silence of the dreary night in love-sick passion for their mates.

When I contemplate this aspect of things, I feel that no one under heaven's high canopy so much enjoys pensive leisure and spiritual happiness as myself. I possess an image of Buddha, a masterpiece by Yeshin, but I beg to assure you it is not for the sake of worshipping it or entreating it for happiness in the world to come. No, the thing has come down to me from my ancestors; and for their sakes, why should I not grant the poor, unoffending idol shelter under my hospitable roof? Since my thought is unalloyed with any selfish desire for a blissful paradise, I have no fear of being summoned to hell. My sole ambition is to live until I die: I care not a straw for growing older.

The convolvuluses there by the wayside, springing up promiscuously from random seeds among the hedges, are, some of them, contorted into curious shapes, and even confusedly tangled, but they can be no otherwise and no better than their nature allows

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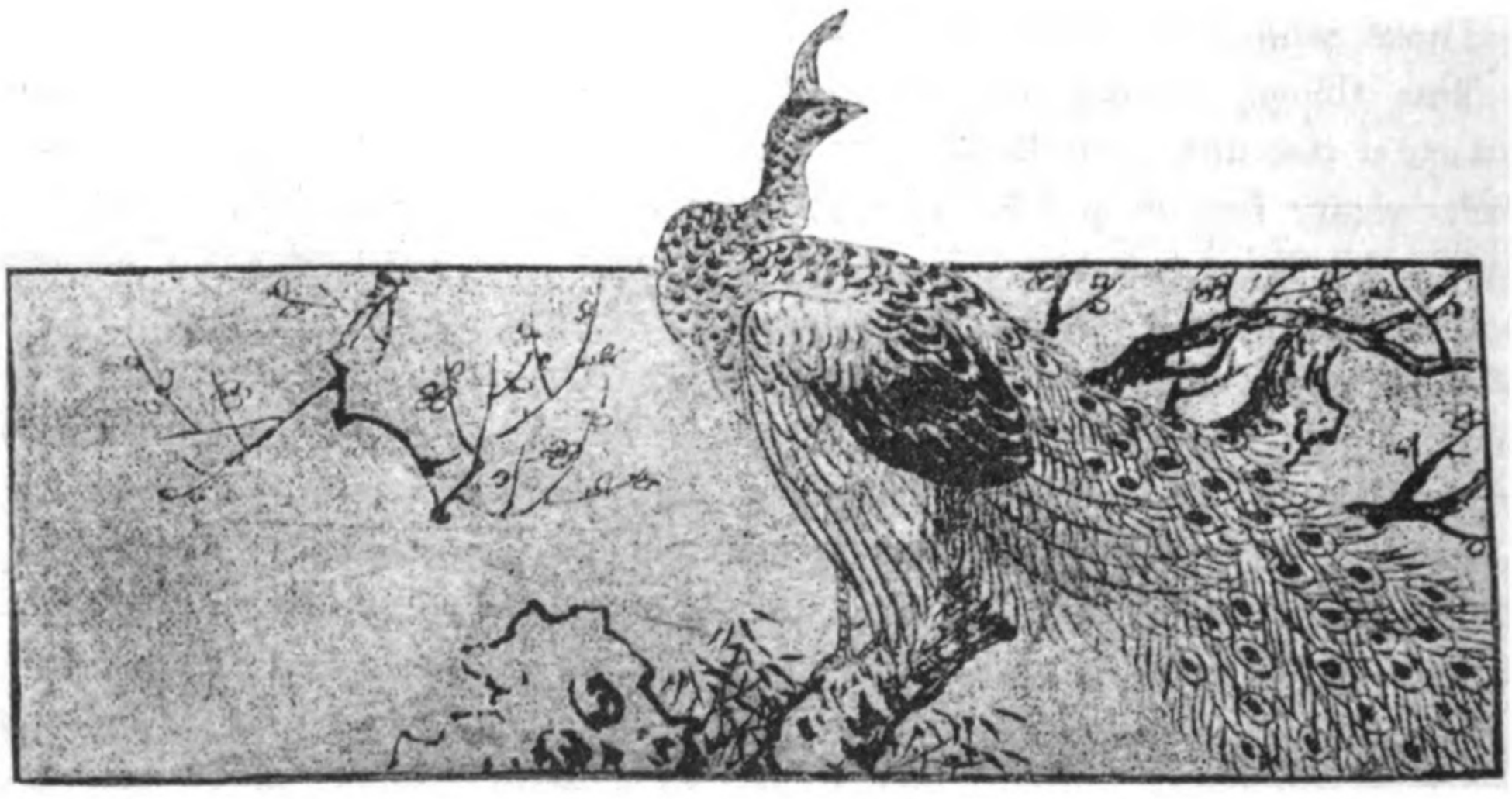
them. I blame them not. However mercilessly the storm may rage on some wet winter eve, I am not the only one affected. I complain not of it. My peaceful abode is small: only two mats; yet it is quite spacious enough for me. The nightingale, fair harbinger of spring, does not deny his sweet, blithe song to those who have not fed on *zoni* at New Year. I too may listen to his artless, cheerful melody with rapture. The fair and impartial moon does not forbear to flood my humble hovel with her silver beams; though I have no bed, she enters my lowly window brightly, and I gaze at her with a strange delight.

These two eyes of mine were doubtless intended to close in sleep and enjoy the luxury of a quiet nap even in broad daylight, when I am drowsy or tired. My pair of legs were meant for walking; and so, with no vehicle, but borne upon my own strong, well-built limbs, I saunter out wherever fancy may direct me; and with my own two hands I carry my baggage. As I rob nobody, nobody stands in my way. As I remember nothing, nothing do I ever forget. As I have never reckoned my age, the number of my years I cannot tell.

Am I not then indeed happy? While they of the world despise me as unsocial, an inhuman creature, I, for my part, proudly cast the aspersion upon them And here's my one little ditty:

"Monk Gensei of Fukakusa, alas, is dead;
And for it, he himself, is sorry indeed!"



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CURRENT JAPANESE THOUGHT

By THE EDITOR

Japan Among The Nations

Mr. Iichiro Tokutomi, editor of the *Kokumin*, and one of the foremost journalists of Japan, has been giving expression to views widely current in this country with regard to Japan's status among the world-powers. He does not esteem his country as occupying a very enviable position with two increasingly imperialistic powers, like Russia and the United States, on either side of her. Should they impose still more menacing restrictions than their exclusive attitude, Japan could never afford to rest at ease. Even now what proof has she that they concede her the status of a first-class power? Japan sends ambassadors to Washington and St. Petersburg, but so does Spain and Turkey. In this Japan enjoys no peculiar advantage or mark of eminent respect. In the land of "fraternity, liberty and equality" Japanese subjects are treated as the inferiors of immigrants from Italy and the petty states of Europe. Her protests against such discrimination remain unheeded, as if of no consequence. Nor does the attitude of Great Britain do more to ensure the status of Japan among the powers. Since the conclusion of the Anglo-Japanese Alliance Britain has formed new friendships in Europe, and feels herself no longer the isolated power she was. As much reliance is now placed upon France and Russia as upon Japan. Great Britain is also far more anxious to cultivate friendship with America than with Japan. On the whole, therefore, Japan must learn to depend upon herself, and for the most part work out her own destiny alone. The bar of race and religion has been raised against Japan, and the attitude of the occident is at present decidedly cool and reserved. Even occidental religion appears unable to lift the spirit of brotherhood above race-prejudice; and Japan would be kicked out just as readily as Turky has been, should the occasion arise. To these things she can never afford to shut her eyes. The facts are unpleasant to face; but it is never so dangerous to forsee perils as to overlook them.

Undue Deference to Foreigners

The Tokyo *Nichi Nichi* appears greatly exercised over what it regards as a deplorable disposition on the part of Japanese diplomacy to fear foreigners and assume an attitude of extreme deference to occidental opinion. This unwholesome fear of the West, the *Nichi Nichi* thinks is due largely to the Elder Statesmen, who had some rather unpleasant experiences with occidental diplomacy in the early part of the Meiji era. Consequently the wisest and most apt opinions expressed by Japanese are often ignored by authority, while anything urged by foreigners receives respectful attention. The views and assumptions of western scholars and diplomats are placed above those of men equally able and unprejudiced, at home. If the attitude were based on intelligent conviction rather than on fear, no complaint could be made, but that the foreigner is the bogey of Japanese diplomacy is too evident to be doubted. Such an attitude, says the journal, leads to irresolution and incoherency of policy, and injures Japan's rights and interests abroad. Moreover, among the masses it excites a blind admiration for all things foreign, which has led to the adoption of the evil as well as the good in western civilization. While Japan should never cease to show due respect toward other nations and their customs, she should remember that she has herself to look after, and must maintain her self-respect among the powers. As to the conviction of the *Nichi Nichi* the opinion may be ventured that the Japanese Foreign Office can be depended upon to know much better than either the public or the press what is for the best interests of the nation. Japanese diplomats are usually much more experienced in dealing with foreigners than foreigners

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are in dealing with Japanese and as a rule naturally shine in comparison. Considering the record of Japanese diplomacy during the last fifty years it has very little to be ashamed of. Even those foreigners whom the *Nichi Nichi* deprecates so much deference to, would find it difficult to point out any act of Japanese diplomacy wherein they themselves could have in a greater degree excelled. Whatever caution the Japanese authorities evince in dealing with other nations can be regarded only as wholesome ; and we fear that should the newer and more radical habit of playing fast and loose with western scruples come into vogue in Japanese diplomatic circles, the status of Japan among the powers would in no way be improved. A nation can never be despised for showing respect to other nations and their opinions.

Syndicalism

Recent outbursts of strikes and other indications of labour unrest in occidental countries are leading the people of Japan to consider seriously the dangers to be feared from an indiscriminate adoption of western civilization. The *Hochi Shimbun* hopes that whatever benefits may be derived from the West, Japan may not permit the importation of what is known as Syndicalism, now finding increasing popularity in Europe, and which the *Hochi* regards as nothing more than nihilistic socialism. Fortunately or unfortunately trade-unions have so far found no foothold in Japan : in fact the laws of the country do not recognize the legitimacy of such organizations ; and the *Hochi* thinks this advantage may assist the country in avoiding the menace of an anarchical organization of industrialism. At any rate, says the *Hochi*, it is earnestly to be hoped that Syndicalism will never be permitted to invade Japan.

Washington Efficiency

The *Tokyo Asahi*, notwithstanding the unsaticfactory progress of negotiations with regard to the California question, is loud and unqualified in its admiration of the administrative ability of President Wilson and the general efficiency of the Washington government, as indicated in two recent reforms of great historical importance. The consent of Congress has already been obtained to a substantial reduction of the customs tariff, in accordance with the demand of the public, and there is also to be a reform of the currency system. The *Asahi* is especially pleased that the lowering of the tariff schedule will greatly promote trade in silk between Japan and the United States, the reduction amounting to about 15 per cent. The attitude of the national legislature, says the *Asahi* toward the President and his timely proposals, means assured success for the new administration, and an honest adoption of the programme promised at the Baltimore convention.

Toyo Kisen Kaisha

The semi-annual meeting of the Toyo Kisen Kaisha was held at the Tokyo Chamber of Commerce, over a thousand shareholders attending. Mr. Asano, the President, taking the chair, made a report on the company's business for the half year ended June 30th. He afterwards presented the statement of accounts for the term together with the following proposal for the distribution of profits :—

	Yen
Net profit	442,530,527
Brought over from last account ...	4,487,174
Total	447,017,701
Reserve	23,000,000
Dividend	416,000,000
Carried forward to next account ...	8,010,701

The accounts having been passed, the proposal to float a loan to the amount of 2,000,000 *yen* was placed before the meeting and after a brief discussion was carried in its original form.

The election of auditors resulted in the return of the retiring officer. After an exciting debate it was resolved to postpone the election of a director until the next general meeting.

Japan's Financial Condition

A Financial Statement for 1912, drawn up by the Finance Department, is published in the *Official Gazette*. From this it appears that the ordinary revenue for the year showed a surplus over the estimates of 38,000,000 *yen* in taxes, 1,700,000 *yen* in Stamp duties

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and 1,000,000 *yen* from State enterprises and properties, making a total in round figures of 4,900,000 *yen*. In the Deposit Department, and the Governments-General of Chosen and Taiwan, the actual revenue, however, fell below the estimates. In the extraordinary revenue, also, there was a surplus over the estimates of 5,000,000 *yen* from the proceeds of the foreign loans floated during the year, and 50,000,000 *yen* in the amount brought over from the preceding year, this making a total of 55,000,000 *yen*. The total surplus thus comes to 104,420,712 *yen*.

In the expenditure, the actual disbursements were less than the estimates by 7,783,608 *yen* of which 4,000,000 *yen* was for ordinary expenditure and 3,000,000 *yen* for extraordinary expenditure. This last amount forms the total to be carried forward to next year under the head of funds not utilised during the stipulated term owing to changes in the State works programme.

Another statement was given out by the Finance Department the same evening in regard to the balance of the accounts for 1912. According to this the net balance available for next year stands at 59,892,703.36 *yen*, the details being as given below :—

	yen
Actual revenue for 1912	687,588,975.018
Actual disbursements for 1912 ...	593,596,444.669
Balance	93,792,529.349

As compared with the estimates for 1912 there was an increase in both revenue and expenditure as detailed in the following table :—

REVENUE	*yen*
Ordinary	49,485,210,196
Extraordinary	55,863,541,822
Total	105,348,852,018

EXPENDITURE	*yen*
Extraordinary	7,471,856,000
Sundry	4,084,466,669
Total	11,55 ,322,669

Part of the balance is to be appropriated during the present fiscal year for the settlement of accounts for 1912 (26,683,765 *yen*) ; supplementing the deficit in the revenue for 1912 (4,531,962 *yen*) ; Extraordinary military expenditure (2,264,098 *yen*) ; refunding special funds (420,000 *yen*),! to the total amount of 33,899,825,689 *yen*. There is thus left a net balance available for the future to the amount of 59,892,703,360 *yen*.

In this connection it is noted that as a result of the administrative adjustment a curtailment in the expenditure for 1913 has been effected to the amount of 38,000,000 *yen* in round figures. When the balance of the accounts for 1912 is added to the surplus from the administrative readjustment, plus the natural appreciation in the revenue for 1913, estimated at 13,000,000 *yen*, and the funds not to be used in the stated term owing to the changes in the works programme, the net balance left at the end of the current fiscal year will come to something like 100,000,000 *yen*.

Australian Shipping law

The *Jiji Shimpo* is convinced that the new federal shipping law about to be enforced in Australia will greatly interfere with the interests of Japanese shipping in southern waters, especially with the subsidized service of the Nippon Yusen Kaisha. Not that the Japanese companies have ever depended much on Australian coasting trade, but that most of them will find it too inconvenient to comply with the new regulations. While admitting that the new law does not appear to be the outcome of any anti-alien feeling on the part of the Australian authorities, the *Jiji* is confident that in a new country like Australia, where labor is scarce and shipping not yet well developed, the policy of the 'open door' would prove more advantageous to progress.

British Rule in Singapore

The *Yomiuri* prints a communication from a Japanese subject in Singapore eulogizing the efficiency and general justice of British administration in the Settlements. Throughout the Malay peninsula, he says, the Japanese find plenty to do and harmonious assimilation among the people, which is especially to be appreciated now that Japanese are excluded from America, Canada and Australia. So long as a Japanese has some sort of practical trade he will find no difficulty in getting on. Carpenters, for instance, command from 2 to 3 dollars a day, whereas at home thay can get no

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more than a *yen*. Taxes are unusually light and the cost of living is not high. Under the admirably liberal and benevolent administration of Great Britain, which respects the manners and customs of the various races coming within its jurisdiction, the Japanese enjoy equal rights in all respects with British subjects.

Life and Literature in Japan

In the West every newspaper and periodical has some reference to the latest books, and is regarded as lacking in public interest if reviews of current literature are not given from time to time; yet how inconsistently meagre is the attention devoted to the output of the Japanese press, where fiction, essays and current periodicals have the same relation to life that they have in the West. If the occidental public took the same interest in Japanese literature as a reflection of life, that Japan takes in western literature, there would be a more hopeful outlook for the progress of internationalism. The West cannot, of course, be expected to read Japanese literature, though nearly all educated Japanese can read either English, French or German; but the occidental public might reasonably be expected to give some intelligent attention to reviews of Japanese modern literature, and so get some conception of what Japan is thinking: grasp her present point of view. Every week sees numerous new volumes pouring from the Japanese press; and it is significant that so many of them so are occupied with interpretations of life. Most of them show how deeply the modern Japanese mind is being influenced by western thought. This was especially true of the books of a decade ago. After the war with China there was an obvious reversion toward national introspection, a feeling after the source of power believed to inhere in the nation itself. Advocates of a more insistent individualism began to be heard, and later set in a period of romanticism. The disposition toward naturalism evident in various quarters was nothing more than a reflection of some western writers. For some time naturalism in Japan was in great danger of descending to sensualism; in their eagerness to describe life as it was, they were too prone to prefer the depiction of what ought not to be rather than of what should be. They had no use for idealism, mysticism and spiritual interpretations of life. Against this animistic tendency there has of late come about a strong reaction. Old Japan has reasserted herself; *Yamato Damashii* refuses to be buried. The assertion of the *ego* over the rights of the family and the community is opposed to the most sacred traditions of the Japanese family, where the individual has for centuries been taught that he must live always for others rather than for himself. The standard of conduct must be taken from society and not from individual caprice. The influence of writers like Bernard Shaw has been tending to turn Japanese society up side down; it has encouraged the weaker and more dangerous aspects of modern society in Japan: the spirit of iconoclasm, making every man a law unto himself. This is seen in the popularity of Ibsen's plays and those of Sunderman. Against this tendency toward social disintegration there comes the revulsion toward a new idealism, as may be seen from recent volumes by writers of power and charm. It is to be regretted that the social seekers after truth should have chosen to regale the appetites of their disciples on the more radical writers of the West, which has given the average Japanese a wholly onesided view of occidental morals, and sent the saner portion of the nation back to its old national code as being more hopeful for the future. There is no doubt that the best system of morals can be evolved only by adopting the wisest and best that both the East and the West have attained unto in ethical development. Extremes on either side will prove ineffective and dangerous. In this respect Japan has much to learn yet from the West; and the West has no less to learn from Japan.

The Panama Pacific Exhibition

Since the decision of the Californians to prohibit Japanese from owning land in that state, there has been some hesitation on the part of Japan

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to participate in the great Panama Exhibition to be held at San Francisco the year after next. The Imperial government cordially responded to the American invitation to be represented and spent some 2,00.000 *yen* acquiring a site and making preparations; but when Japanese subjects in California were given the cold shoulder by the state legislature, many Japanese merchants and manufacturers who intended to send exhibits to the Panama Exhibition, began to lose interest, fearing that their trouble and expense might meet with the same attitude as their fellow-countrymen engaged in agricultural enterprise there; and thus the Imperial government has been placed in an awkward position. Obviously it would be useless for the government to be respresented if no exhibits were sent, or no exhibits adequate to the outlay. Consequently the government has been awaiting the decision of commercial and industrial circles, before any definite answer can be given. But leading promoters of progress in Japan, like the Hon. Seishin Hirayama, have been doing what they can to arouse interest and get their fellow-countrymen to overlook the reverses met by the Japanese in California. Mr. Hirayama takes a larger outlook than some of his fellow citizens; he inisists that the matter should be regarded as an American enterprise, and not a California affair only. He explains that all associated with the exhibition project have done everything in their power to defeat the anti-Japanese legislation in California, and that in participating in the Exhibition the Japanese are assisting their friends as well as themselves. Japan, says Mr. Hiranama, has derived much benefit from her participation in the other great international exhibitions held, notably those at Philadelphia, St. Louis and Chicago, while America promptly signified her intention of taking part in the Meiji Exhibition subsequently postponed; and, therefore, he thinks the people of Japan should undoubtedly adhere to the original purpose of earnestly participating in the San Francisco Exhibition.

Japan's Foreign Trade.

According to the Department of Agriculture and Commerce, the exports during the nine months ending Sept. 30th came to a total value of 450,529,000 *yen* and the imports to 563,954,000 *yen*, making a total of 1,014,283,000 *yen*. The balance of trade is in favour of the imports by 113,225, 000 *yen*. As compared with the same time last year this is an increase by 22 per cent. in the exports and by 13 per cent. in the imports. The net increase in the trade during the last nine months thus comes to 166,980,000 *yen*, or 19 per cent. The adverse balance of trade has seen a corresponding increase.

Out of 22 staple articles of export, 17 increased and five decreased as compared with the same period of last year. Among those which witnessed an appreciation were raw silk, cotton yarn, cotton textiles, refined sugar, *habutae*, copper, and coal, while a falling off was recorded for tea, camphor, rice and matches. Under the imports there were increases in rice, wheat, raw cotton, oil cake, hemp, machinery and phosphite.

In the opinion of the authorities there is every sign of trade presenting an unprecedented prosperity in the last few weeks of the year. In America a new Tariff Law has come into force, which means no small gain to Japan's trade. In China the election of a formal President has followed the restoration of peace, and in view of the good crops it is certain that China's demand for foreign goods will improve during the forthcoming months. In India the crops of cereals promise to be favourable, and as the Near Eastern question is well nigh settled there is every prospect of the shipments to Europe showing some increase.

Eugenics in Japan

It is worthy of remark that though Europe and America are now earnestly occupied in the problem of eugenics, Japan has made the matter a question of national importance for centuries. In Japanese society from time immemorial the sexes were never allowed to mix indescriminately, nor was the individual permitted to marry as he or she pleased. Marriages were arranged

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by parents or other reliable intermediaries; and partners were chosen with due regard to health, position and ability. Under this combination of advice and suggestion unions were more sane and practical than under the license permitted in western countries. Since the filtering in of occidental notions of marriage, during the last fifty years, there has in this respect been a marked deterioriation. Now young people physically unfit for marriage fall in love and unite without leave or license; and the result is a progeny obviously inferior to old times. The only reason why the deterioration is not still more in evidence is due to the wonderful advance in medical science, preventing the free course of disease, and rendering the physically unfit easier means of subsistence. But recent investigations go to prove that the average child of modern days is neither so robust nor so bright mentally as the children born half a century ago, a result that can only be attributed to the decreasing attention given to fitness for parentage. In a recent article on this subject, Professor Hayashi, of the Imperial University, Tokyo, insists that the old way of selecting partners for life was superior, and that the new system of eugenics, as represented by some western states, will have to be adopted in Japan. In old Japan, he says, the chief purpose of marriage was to build up and propagate the family, and every measure was taken to provide for its permanence and stability. Marriages that threatened to preclude this could not be permitted. This ancient and eminently sane attitude of the Japanese is no other than what western nations are now coming to understand as eugenics; and in adopting it Japan will be only returning to her older and better system of safeguarding the family and the future of the nation.

Solving the California Question

Sometime ago Count Okuma offered prizes for essays on the best suggestions for a fundamental solution of the California difficulty, and the results of the contest are decidedly interesting. The judges were Baron Shibusawa, the Hon. Yukio Ozaki, Professor Y. Nagai and Count Okuma himself. The number of essays received, eighty-two in all, were from every part of the Empire, and some from even England, America and Korea, and indicate a wide, if not very intelligent, interest in one of the most serious questions that Japan has ever had to face. The solutions proposed are for the most part novel and amusing, though some are capable of practical application. One essayist ventures to suggest that the best way to promote assimilation with America is to adopt English as the national language of Japan. Another, who appears of a fierce and pessimistic turn of mind, sees no way out of the difficulty save by an appeal to the sword. Some see in a frank adoption of Christianity as the religion of Japan and a close following of the American system of education, so as to attain a common moral standard, the surest way toward a definite and permanent adjustment of the question. This essay is, in some respects, nearer the truth than some might suppose. One writer insists that Japanese civilization must await further development ere the nation can hope to see a satisfactory solution of the problem. Another suggests endless patience as the wisest course to pursue. One essayist says boldly: Let Japan reduce her armaments and thus put an end to American suspicion. A somewhat sentimental writer thinks that the best means of solving the difficulty is to promote intermarriage between Americans and Japanese and so produce an international progeny that will bring the two peoples closer together in blood. Perhaps the most significant aspect of the essay contest is that none of the writers, who must be taken as comparatively representative, show any real grasp of the question, or of the causes that have culminated in the present situation. As this is probably typical of the public mind on both sides of the Pacific, the difficulty of settlement must be apparent to all. How can harmonious adjustment be expected from those who do not really understand the fundamental issues involved? The governments and their representives may have some adequate grasp of the situation, but

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without the intelligent and sympathetic interest of public opinion the progress of diplomacy will be inevitably slow and uncertain. More should at once be done for the education and general enlightenment of public opinion both in Japan and the United States.

International Morality

The apt and able utterance of Lord Haldane before the Bar Association at Montreal in reference to the need of greater intimacy between nations and the imperative demand for a higher standard of international morality, has had a very favorable effect in Japan, where relations with the United States have kept the matter to the fore for some time. Lord Haldane's insistence on the good that has been the result of the European group-system in discouraging war and enabling the parties to it to arrive at a peaceable adjustment amid a clash of interests, as in the Agadir incident, finds a sympathetic echo among official circles in this country, a conviction that led Japan to enter into the Anglo-Japanese Alliance, which has had recently so much influence in preventing a partition of China. The great Englishman's suggestion as to a closer community of interests between the English-speaking peoples, especially America and the British Empire, might lead to a similar suggestion as to the peoples of Asia and the East. What is good for the Anglo-Saxon races might prove advisable for the races of Asia; yet the very idea of such a grouping, with Japan as the leader, caused some rather hysterical utterances in the British press but a few weeks ago; while Mr. Tokutomi's apprehensions as to the possibility of a white clique, were ridiculed as impossible of foundation, With Lord Haldane's conviction that the higher the type of race the greater is the degree of cooperation within it, the Japanese are quite ready to agree. And the same might as truly be said in reference to races: in proportion to the degree of their social development will they be ready to mingle and harmoniously assimilate. The moral and ethical code by which individuals amicably hold intercourse must inevitably be the same as that on which nations find a common basis. Lord Haldane's faith in the sure and certain evolution of such an international code of morals, by which the relations of states may be guided as individuals now are, will meet with strong sympathy in Japan. There is danger and injustice, however, in the inference that this international code of morals is to be achieved by a grouping of Anglo-Saxon races, to the exclusion of the moral attainment of the Orient. A code peculiar to a select few among races of the earth, can in no real sense be regarded as international; for international, in the only adequate sense of the work, must mean universal. In proportion as morals are based on truth they will have a universal appeal and import. Even the Anglo-Saxon races must admit that in morals they have something to learn from the East. The assumption of any group of races, or nations, of a right to evolve their own moral codes and impose them on the rest of mankind, is unwarranted, to say the least. After the harmonious cooperation of English-speaking peoples has been accomplished, may we not expect a similar cooperation of the East and the West, morally as well as politically, and thus ensure the peace and progress of all mankind? But any tendency toward an arbitrary attitude on the part of western nations to group themselves, evolve their own ethical codes, and impose them on the Orient without stopping to consider whether the latter has not also attained a moral achievement worthy of preservation, will prove furtile.

Tributes to Prince Katsura

Among the many tributes paid to the life and character of the late Prince Katsura none are more significant than those from the two men who perhaps knew him best, Baron Shimpei Goto, a former member of his cabinet and one of the leading politicians of Japan, and Baron Shibusawa, one of the nation's greatest merchant princes. While admitting that the late Prince sometimes exposed himself to charges of inconsistency by his tendency to experiment in minor matters of state, Baron Goto contends that the late leader was such a manysided man that not every one could

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perfectly see his point of view and understand him. His critics inevitably betray narrowness and limited observation. Those who had close association with Prince Katsura realized as none others how broad was his humanity and how great was his capacity for genuine friendship. His marvellous achievements for his country are well known and need no further emphasis. But another very important aspect of his career is apt to be overlooked, and that was his solicitude in the matter of national diplomacy. To the diplomatic situation Prince Katsura devoted the closest attention, and put forth his best efforts to lift his country above the position of isolation and misunderstanding into which she had fallen. It was this worthy ambition that inspired his last visit to Europe; and had death not claimed him, there is no doubt he would have succeeded in carrying out his long cherished designs for the improvement of his country's international status. No living Japanese statesman had a better grasp of this subject than Prince Katsura; and none were so apt at analysing the situation with accuracy, and acting upon it with such consummate genius and enlightened statesmanship.

Equally noble is the tribute paid by Baron Shibusawa whose unofficial association with the lamented Prince was long and intimate. Baron Shibusawa agrees with a good many of the more enlightened citizens of Japan in thinking that the critical attitude of certain political circles toward Prince Katsura during his later career was for the most part groundless and unfair. The censure of his financial policy was uncalled for, since as a matter of fact it was not his but taken on the advice of the great bankers of the nation, a step that would have been taken by any other premier under the circumstances. When the people claim to know more about finance than the great financiers of the nation they but over-reach themselves and become ridiculous. The financial situation at home at the time fully warranted the course adopted, and no blame can be attached to Prince Katsura for acting upon it. As a statesman the late Prince was perhaps sometimes too much a man of the world, being influenced more by facts than underlying principles, an aspect of his character that enticed criticism; but he was ever a man of honour, and his determination to follow any course he believed advisable was carried out with a tenacity and wisdom that amounted to genius. Whatever he said he would do, that he would accomplish no matter what the obstacles. He was perhaps the only statesman in Japan in recent years who absolutely had the courage of his convictions. His greatest mistake was in returning to public life after accepting service in the Imperial Household, but if it was the Imperial wish, he can hardly be blamed, though personally I consider his action open to criticism.

Dr. Alfred Westharp

This noted scholar and student of oriental psychology, who has been doing so much of late to familiarize western minds with the peculiar genius of the eastern spirit, is now on a visit to Japan, having already spent considerable time in India to make further investigation into the subject of his life study and to confirm conclusions as to the genius of the oriental mind. In Japan the learned investigator will doubtless find an extensive and interesting field for exploration, and will discover much to illustrate his well known views. The renaissance of primary education through the Montessori system combined with the renaissance of musical education in the East, and above all, the real psychology of oriental music, are Dr. Westharp's own personal discoveries and his life work has been devoted to this investigation. In an article on the Soul of Japan in the JAPAN MAGAZINE for August last we took occasion to use some of Dr. Westharp's theories to illustrate certain phases of the Japanese mind; and though too much indebted to him to give chapter and verse for every suggestion of his contained in that article, we now beg to acknowledge our obligation to him for the many apt suggestions and illustrations which he assisted in bringing to bear on the soul of Japan, as only one of the many races involved in Dr. Westharp's studies in regard to the oriental soul.

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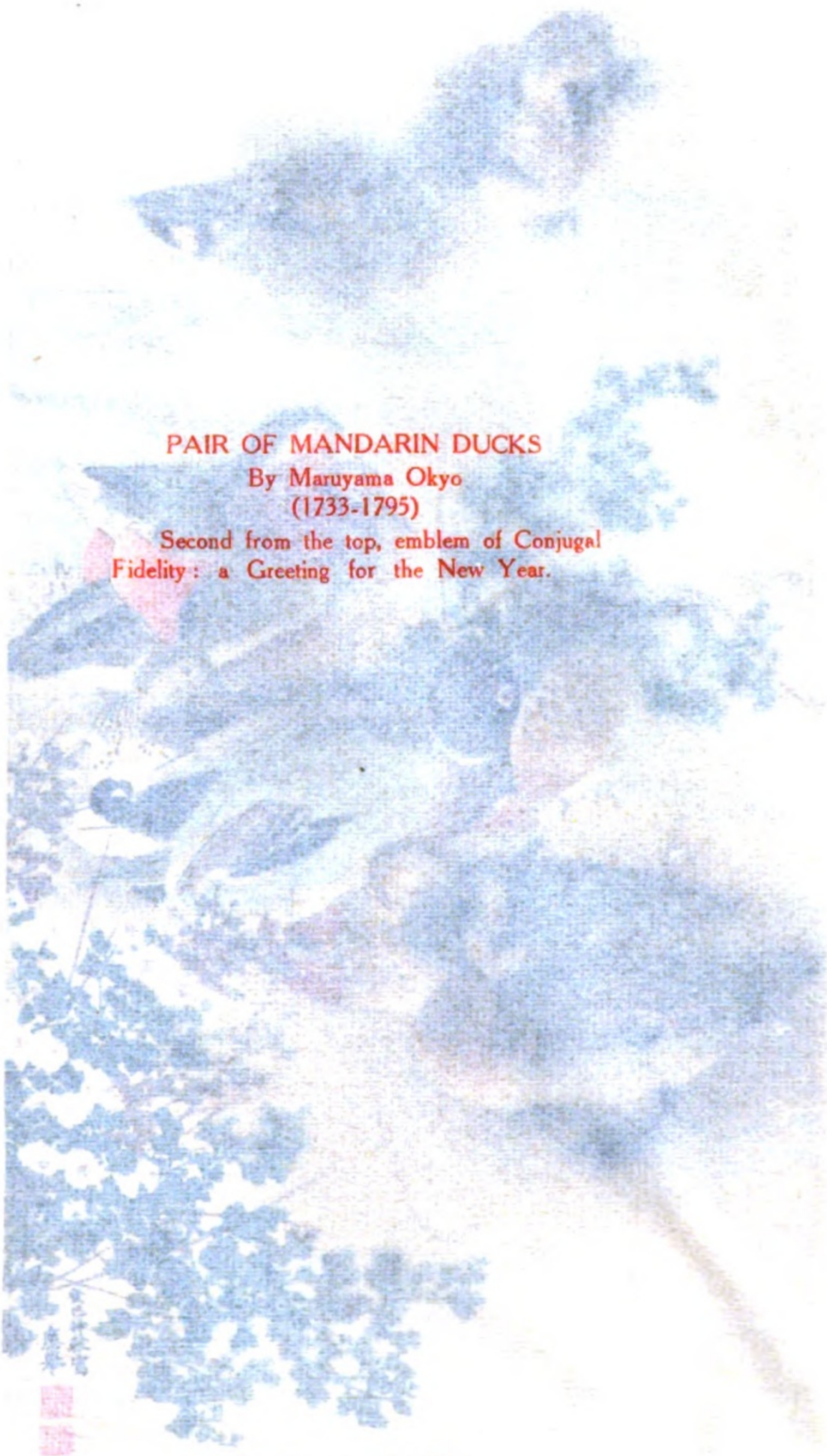

PAIR OF MANDARIN DUCKS
By Maruyama Okyo
(1733-1795)
Second from the top, emblem of Conjugal Fidelity: a Greeting for the New Year.

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Pair of Mandarin Ducks, by Maruyama Ōkyo (1733-1795).

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